

THE CRITICAL REVIEW.

For the Month of October, 1769.

ARTICLE I.

A Supplement to the Quarto Edition of Dr. Mosheim's Ecclesiastical History; containing the Additions and Improvements inserted in the Octavo Edition of that Work; and, among others, a Defence of the First Reformers against Mr. Hume, some Thoughts on the Present State of the Reformed Religion, and the Influence of Improvements in Science on its Propagation, &c. And an Historical Account of the Correspondence between Archbishop Wake and the Doctors of the Sorbonne, concerning a projected Union between the English and Gallican Churches. By Archibald Maclaine, D. D. 4to. Pr. 3s. Cadell.

THIS publication was originally designed for the octavo edition of Mr. Maclaine's translation of Mosheim's Ecclesiastical History, which we have already reviewed*, and is here published apart in quarto for the benefit of the purchasers of the first edition, which was of a quarto size.

The first part of this appendix is intended as a vindication of the spirit which actuated the first reformers of our religion, and as an answer to Mr. Hume, who has laid it down as a principle, that superstition and enthusiasm are two species of religion, that stand in diametrical opposition to each other; and seems to establish it as a fact, that the former is the genius of popery; and the latter, the characteristic of the reformation.

Persons, says Mr. Maclaine, in answer to this position, of a philosophical turn, who are accustomed to study human nature, and to describe with precision both its regular and eccentric movements, must be surprized to see *superstition* and *fana-*

* See Vol. xx. p. i.

ticism * represented as opposite and jarring qualities. They have been seen often together, holding with each other a most friendly correspondence; and, indeed, if we consider their nature and their essential characters, their union will appear not only possible, but in some cases natural, if not necessary. *Superstition*, which consists in *false* and *abject* notions of the Deity, in the gloomy and groundless *fears* of invisible beings, and in the absurd rites, that these notions and these fears naturally produce, is certainly at the root of various branches of fanaticism. For what is *fanaticism*, but the visions, illuminations, impulses, and dreams of an over-heated fancy, converted into rules of faith, hope, worship, and practice? This fanaticism, as it springs up in a melancholy or a chearful complexion, assumes a variety of aspects, and its morose and gloomy forms are certainly most congenial with superstition in its proper sense. It was probably this consideration that led the author of the article *Fanaticism*, in the famous *Dictionnaire Encyclopedique*, published at Paris, to define it † as *a blind and passionate zeal, which arises from SUPERSTITIOUS opinions, and leads its votaries to commit ridiculous, unjust, and cruel actions, not only without shame, but even with certain internal feelings of joy and comfort*, from which the author concludes, that *FANATICISM is really nothing more than SUPERSTITION set in motion*. This definition unites perhaps too closely these two kinds of *false* religion, whose enormities have furnished very ill-grounded pretexts for discrediting and misrepresenting the *true*. It is however a testimony, from one of the pretended oracles of modern philosophy, in favour of the compatibility of *fanaticism* with *superstition*. These two principles are evidently distinct; because *superstition* is, generally speaking, the effect of ignorance, or of a judgment perverted by a sour and splenetic temper; whereas *fanaticism* is the offspring of an inflamed imagination, and may exist where there is no superstition, *i. e.* no false or gloomy no-

* * I use the word *fanaticism* here instead of *enthusiasm*, to prevent all ambiguity; because, as shall be shewn presently, Mr. Hume takes *enthusiasm* in its worst sense, when he applies it to the reformers; and in that sense it is not only equivalent to, but is perfectly synonymous with, fanaticism. Besides, this latter term is used indiscriminately with enthusiasm by this celebrated historian in characterizing the reformation.

† The words of the original are: *Le fanatisme est un zele aveugle et passionné, qui naît des opinions superstitieuses, et fait commettre des actions ridicules, injustes et cruelles, non seulement sans honte, mais avec une sorte de joye et de consolation. Le fanatisme donc n'est que la superstition mise en mouvement.*

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tions of the divinity. But, though distinct, they are not opposite principles; on the contrary, they lend, on many occasions, mutual strength and assistance to each other.

Taking this controversy on Mr. Maclaine's footing, for we shall give him credit for what he represents as Mr. Hume's opinion, we have not seen any literary point more perplexed than that before us. Unimportant as Mr. Maclaine thinks the substitution of the word *fanaticism* for *enthusiasm* is, we are of opinion, that it quite changes the ground of the controversy. It is true that enthusiasm, as Mr. Maclaine hints in his note, admits of a bad sense; but it admits of a good one likewise. The martyr who dies for the purity of religion is an *enthusiast* for truth; the matron who bleeds rather than suffer pollution, is an *enthusiast* for virtue; but neither of them can be called fanatics, and we doubt much whether the genius of the English admits of those two different qualities being blended, at least, with any propriety. *Fanaticism* is an arbitrary word, and generally carries with it an idea of ridicule. *Enthusiasm* has a precise determined meaning, and brings with it ideas of awe, admiration, or horror. Mr. Pope somewhere speaking of Dr. Arbuthnot's brother, says that he had about him the *enthusiasm* of honesty.

On the other hand, we cannot be of opinion that *superstition* and *enthusiasm* stand in diametrical opposition to each other. On the contrary, nothing is more certain than that a strong degree of *superstition* often terminates in *enthusiasm*; but *superstition* may reach farther than either Mr. Maclaine or Mr. Hume are perhaps aware of. The standard of Mahomet, a green rag, a bit of rotten wood, or an old smock, are objects of the lowest superstition, yet what deluges of blood have they drawn from Mahometan and Christian enthusiasts. History presents us with cities and states going to war about the genuineness of a mouldy relic. Principles, persons, and even words are objects of *superstition*, which grow at last into enthusiasm. The intrepidity of Balmerino upon the scaffold arose from a superstitious opinion, that the descendents of certain princes of a certain name had a right to cut the throat of every man who stood in their way to the throne of Great Britain.

Mr. Maclaine very truly says 'it is manifest, that the multitudes of fanatics, which arose in the church of Rome before the Reformation, are truly innumerable; and in the operations of fanaticism in that church were, at least, as visible and frequent, as the restless workings of superstition; they went, in short, hand in hand, and united their visions and their terrors in the support of the papacy. It is, more especially, well known, that the greatest part of the monastic establishments (that alternately insulted the benignity of Providence by their

austerities, and abused it by their licentious luxury), were originally founded in consequence of pretended illuminations, miraculous dreams, and such like wild delusions of an over-heated fancy. Whenever a new doctrine was to be established, that could augment the authority of the pope, or fill the coffers of the clergy; whenever a new convent was to be erected, there was always a vision or a miracle ready, to facilitate the business; nor must it be imagined, that forgery and imposture were the only agents in this matter;—by no means;—imposture there was; and it was frequently employed; but impostors made use of fanatics; and in return fanatics found impostors, who spread abroad their fame, and turned their visions to profit. Were I to re-count, with the utmost simplicity, without the smallest addition of ludicrous embellishment, the extasies, visions, seraphic amours, celestial apparitions, that are said to have shed such an odour of sanctity upon the male and female saints of the Romish church; were I to pass in review the famous *conformities* of St. Francis, the illuminations of St. Ignatius, and the enormous cloud of fanatical witnesses, that have dishonoured humanity in bearing testimony to popery, this dissertation would become a voluminous history. Let the reader cast an eye upon Dr. Mosheim's account of those ages that more immediately preceded the Reformation, and he will see what a number of sects, *purely fanatical*, arose in the bosom of the Romish church.'

Here we cannot help thinking that Mr. Maclaine again shifts the original ground of the controversy, which is, as he states it, whether *enthusiasm* is, or is not, the characteristic of the Reformation. We shall conclude our observation upon this head by observing, that *enthusiasm* may include *fanaticism*, but that *fanatics* seldom proceed to *enthusiasm* properly so called. Even the English word *fanaticism*, we are afraid, if traced to its original, will be found to be a party term, and to have been coined by high-church divines in the same mint with *puritanism*, and by them adapted rather to derision than danger. It was in short a kind of Laudean cant term, to expose the dissenters to ridicule; though we acknowledge that afterwards some writers, especially about the time of the Restoration when the regicides were executed, sometimes confounded them together.

Mr. Maclaine afterwards defines *enthusiasm* in the laudable sense of the word very properly, but is very angry with Mr. Hume for talking of *fanatical and enraged reformers*, of *protestant fanaticism*, and *fanatical churches*. In short, Mr. Maclaine is very sore with regard to the phraseology made use of by Mr. Hume, when he speaks of the reformation. It is not to be expected that we are to enter the lists as champions for a living author, but

we are most sincerely so far of Mr. Hume's opinion, that the reformers sometimes acted very rightly upon very indefensible principles. The introducing the protestant religion, for instance, into Scotland, was a very right measure, and nobly pursued by Knox; but the rebellious principles on which he established it were undoubtedly indefensible. Can any man with the smallest idea of civil or religious liberty vindicate every action and every principle of Henry VIII. when he introduced the Reformation into England?—But this is a delicate subject, and we shall push it no further; after observing that we cannot agree with Mr. Maclaine, that the word *fanaticism* has to this day acquired, in the English language, a determinate signification as applicable to any one religion. Dissenters charge the church of England with fanaticism, and *vice versa*. Both of them join in applying the same term to the church of Rome; and the common reply of all who are charged with it, is, that they go no farther than they are warranted by the holy scriptures, and ecclesiastical authority.

Some strictures made by the author of the Confessional against an observation thrown out by Mr. Maclaine 'that the reformed churches were never at such a distance from the spirit and doctrine of the church of Rome as they are at this day,' give rise to the second division of this appendix. Here we think that Mr. Maclaine's reasoning resolves all doubts that are suggested by the author of the Confessional. He proves what he advances unanswerably from the example of Germany, where, in the protestant countries, science and philosophy are improved, while the barbarism of the XVth century reigns as yet in those districts of the empire that profess the Romish religion: and he establishes his opinion very strongly by quotations from D'Alembert to the same purpose. 'The state, says he, of letters and philosophy in Italy and Spain where canon law, monkish literature, and scholastic metaphysics have reigned during such a long course of ages, exhibits the same gloomy spectacle.' He excepts, however, Boscovich and some geniusses of the same stamp, who have dared to hold up the lamp of science in those countries, without feeling the rigour of the inquisition.

Mr. Maclaine thinks that the spirit of Reformation has rather gained than lost ground in Roman catholic states; and for the truth of this he appeals to France, and the countries where Jesuitism is exterminated. We shall add to his observations, one which is known to be a fact, and that is with regard to England, where it is an undoubted truth, that many of the converts to popery, which seems to give the author of the Confessional such apprehensions, are rendered so from mo-

nives of interest rather than conscience ; it having been judicially proved that the converting fathers are paid by their principals, who have a fellow feeling with them. It has even been a common observation in and about London, that a protestant tradesman converted to popery, though starving before, soon comes into business and affluent circumstances.

The third part of this appendix gives us a circumstantial and exact account of the correspondence that was carried on in the years 1717, and 1718, between Dr. William Wake, archbishop of Canterbury, and certain doctors of the Sorbonne at Paris, relative to a project of union between the English and Gallican churches,

We apprehend, that the whole of this account is a matter of greater curiosity than importance, either to religion or literature. Dr. Mosheim had mistaken the part archbishop Wake acted in this affair ; for he tells us, in his Ecclesiastical History, ' that Dr. Wake formed a project of peace and union between the English and Gallican churches, founded upon this condition, ' that each of the two communities should retain the greatest part of their respective and peculiar doctrines.' Mr. Maclaine very clearly proves, that the archbishop's conduct could not admit of such a charge, and he produces the letters that passed between him, Du Pin, and the other doctors of the Sorbonne at Paris ; by which it appears,

' 1st, That archbishop Wake was not the *first mover* in this correspondence, nor the person that *formed the project of union* between the English and Gallican churches.

' 2dly, That he never made any concessions, nor offered to give up, for the sake of peace, any one point of the established doctrine and discipline of the church of England, in order to promote this union.

' 3dly, That any desires of union with the church of Rome, expressed in the archbishop's letters, proceeded from the hopes (well founded, or illusory, is not my business to examine here) that he at first entertained of a considerable reformation in that church, and from an expectation that its most absurd doctrines would fall to the ground, if they could once be deprived of their great support, the papal authority ;—the destruction of which authority was the very basis of this correspondence.

' It will further appear, that Dr. Wake considered union in external worship, as one of the best methods of healing the uncharitable dissensions that are often occasioned by a variety of sentiments in point of doctrine, in which a perfect uniformity is not to be expected. This is, undoubtedly a wise principle, when it is not carried too far ; and whether or no it was
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carried too far by this eminent prelate, the candid reader is left to judge, from the following relation.

From an attentive perusal of those letters, we learn, that Dr. Wake had laid it down as a fundamental principle, in order to complete the desired union between the two churches, that the temporal power in France should assist in exterminating the papal. In this he was deceived through the influence of the abbot Du Bois, then a candidate for a cardinal's hat, and first minister to the regent, whose situation with regard to Spain and the Jesuits, deterred him from falling in with the archbishop's scheme. We learn farther, that such was the futility of the Sorbonne divines, that they sacrificed the whole correspondence to the court of Rome, who made it a matter of triumph. The whole series of letters published here, especially the scheme of Mr. Du Pin, who died a few months after, for a union, is extremely entertaining, and at some future juncture, may be of great use.

We cannot, however, dismiss this subject without observing, that some of the reasons, urged by the good archbishop for this union, are not quite of the spiritual kind. 'Did, (says he, in the postscript of a letter to Mr. Beavoir,) cardinal de Noailles know what authority the archbishop of Canterbury has got by the Reformation; and how much he is a greater man now, than when he was the pope's *legatus natus*, it might encourage him to follow so good a pattern, and be assured, in that case, he would lose nothing by sending back his cardinal's cap to Rome. I doubt your doctors know little of these matters.' The remainder of this publication consists of additions and corrections to Mosheim's Ecclesiastical History, which render it undoubtedly far more valuable and instructive.

II. *The Cottage ; a Novel : in a Series of Letters.* By Miss Minifie, Author of Barford-Abbey. Three Vols. 8vo. Pr. 7s. 6d. Kearsly.

THERE is little new either in the invention, or conduct of this novel, but it has great merit in the affecting distress of its principal heroine.

A lord Portland, an excellent sort of a young man, is deeply, but secretly, in love with a miss Osborne, whose parents intend to marry her to a duke of Lester, a most amiable young nobleman likewise, and an intimate friend of her brother young Mr. Osborne, who has a tendre for lady Susan Collingwood, sister to lord Portland. Miss Osborne, who has a reciprocal secret passion for lord Portland, has the courage to de-

clare to the duke of Lester that her heart is pre-engaged, and he generously resigns his pretensions ; she solemnly avers that she never will be the wife of another man while he remains single ; and not then, unless he consents to her marriage. The rise of the intimacy and connection between Mr. Osborne and the duke of Lester, conveys an excellent lesson to the bucks and bloods of the age, in an adventure during the Newmarket races.

At the last Newmarket race, I went from Oxford with a large party,—we came on the course just as Mr. Fleming's Sally, and Sir Jacob Turner's Whitefoot started,—the bets run amazingly high ; I looked on with surprize, I could scarce credit my senses, to behold rational beings risk such large sums on the fleetness of a beast ;—I was busy to observe the countenances of those who had stakes depending ; how did I congratulate myself with being a spectator free from solicitude,—how did I exult when Sally came snorting and foaming to the post, to feel no palpitations on beholding Whitefoot distanced.

A multitude of bettors surrounded the victorious steed ; those, flushed with success, looked as if they were come to pay their adoration to the beast,—rode round,—and round,—admired every limb, praised her forehead, talked with raptures of her neck, as if it had been a favourite lady's,—whilst the unfortunate knights, spite of endeavours to hide their chagrin, hung their heads, uttering a thousand invectives against Whitefoot's rider.

My attention was thus engaged when Sir George Dormer's coach, drawn by six Arabians, flew swiftly by me,—in a moment it was rumoured the beautiful countess of — was in the carriage,—having a slight acquaintance with Lady Dormer, I embraced the opportunity, and rid directly up to the coach ; the beautiful countess indeed was there, and by her side your lovely sister ; encouraged by Lady Susan's sweet affability, I solicited the honour of her hand at the ball, she bowing, smiled my happiness, and Lady Dormer crowned it, by engaging me at tea.

For ever could I have feasted my eyes on the twin stars, but good manners obliged me to make way for the duke of M—— and Lord P——, who pressed forwards to pay their compliments to the ladies.

Full of transport I returned to my companions, and found them making bets on the next horses that were to run,—no rhetorick was wanting to engage me,—but I was then myself, I was proof against their delusive arguments, I had not forgot my parents or my family,—would it had been poison that made me forget those ties.

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‘ From the course I went to Lady Dormer’s lodgings, her ladyship’s beautiful guests had drawn together a great number of the first nobility, amongst whom was the duke of Lester ;—I had not seen his grace since he came to his title ; we were like brothers at Westminster, but having seldom had an opportunity of seeing him after I was removed to Eton, I reasonably supposed our former friendship forgot ; you will judge how agreeably I was surprized to be accosted with the same unrestraint,—the same warmth as when his schoolfellow.

‘ His grace danced that evening with the charming countesses ;—could the world boast two such lovely women as our partners ;—nobody else was admired,—nobody else looked at ;—their praises in loud whispers might be heard from every mouth, the smile of an angel spoke in all their features,—in their movement such harmony, as exceeded the charms of music.

‘ The ball ended, and the ladies in their chairs ;—his grace proposed to me drinking their healths in claret,—many of our acquaintance were present, and adjourned with us,—the glass went briskly round,—it was pushed both by the victors and the vanquished,—one to keep up the fire success had kindled, the other to blow up the sparks ill success had damped.

‘ The duke of Lester and myself were the only persons present who had not then engaged on the turf ; at that time, indeed, we seemed determined against it,—but how weak are resolutions, when reason is drowned ;—let me perish if I can bear the recollection of my imprudence ; well might Shakespear speak of wine as an enemy that steals away the brains.

‘ Almost five in the morning before we parted, and, falling into a sound sleep the instant I was in bed, my follies were forgot, till reminded of them some hours after by the duke ;—coming to my bedside, he took my hand, crying, Frank, what, are you dead ? How can you sleep ?—D’ye know how finely we are taken in ?—Taken in ! Taken in ! retorted I, staring like one awoken from a trance,—how taken in ?—Why, replied he, can’t you recollect what bets you have made ? Not I, faith, my lord duke, something of your being taken in, I remember.—True, Frank, I am taken in, but not for five thousand pounds.—The devil, said I, jumping up in the bed,—five thousand pounds ! I have but two hundred pieces in my pocket.

‘ This the fine plight I was in,—I thought would have made me run mad ; six hundred pounds a year, every shilling I had to expect till the death of my father.

‘ Come, come, Frank, said his grace, prithee don’t be in despair, fortune may be on your side,—be expeditious in dressing,—you know we are engaged at the public breakfast.

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‘ Whilst the least hope remained, whilst I could flatter myself with a possibility of success, I assumed an air of cheerfulness, and, picking up some of my unthinking companions, mixed with the company at the rooms.

‘ Every moment appeared an hour, till the time came to go on the course,—even there I affected an unconcern;—but how, my lord, could I affect it, when my fate was decided?—On the last horse which ran,—horrid reflection! I had two thousand pounds depending, and that horse as unsuccessful as those I had betted on before.

‘ What could equal my distress?—I suppose I appeared like a creature bereft of reason, I rid up and down amidst the multitude, scarce knowing where I was.

‘ Whilst gaping for my lost peace, staring from side to side, I felt a hand on my shoulder, at the same moment a voice pronounce, Frank, I must speak with you immediately;—judge my surprize,—it was the duke of Lester, holding out his pocket book;—oblige me, dear Frank, said he; oblige you in what, my lord duke? Why, to be plain, Frank, I leave Newmarket instantly, the evening is far advanced, I chuse not to travel with so large a sum as I have at present about me;—you know I had always your purse at school; take mine, return it when convenient, remember I only lend it, an obligation so slight can never pain you.

‘ Here I interrupted him; really, till then, I could make no reply to such unprecedented generosity, it took from me the very power of speech.

‘ Stop, stop, my lord duke, said I, how shall I, how can I, accept your generous offer? As I hope for mercy, your goodness is more difficult to be supported, than my ill fortune.

‘ Consider, dear Frank, he returned,—how many guineas you lent me at school; five shillings were then of more consequence to your friend than five thousand pounds are now,—you must take it, Frank,—you shall take it, forcing the notes into my reluctant hand, which, as soon as he had done, he whipped up his horse, wishing me well, and rid away full speed.’

Miss Abington, who is, properly speaking, the heroine of the piece, is introduced, as having been one of the greatest and most envied beauties of the age, but, at the time she appears at Windsor, she is distressed with pain, sickness, an emaciated frame, and a wretched fortune, which is owing to a disappointment from an uncle, who had educated her, but when he died, left her only 500 l. of his immense fortune. Some very unintelligible circumstance of distress upon her meeting with the duke at Windsor follows, and upon Miss Abington’s taking

ing leave of the company, in all appearance to go to another world, she disappears all of a sudden, and eludes the strictest search that could be made after her. At last, Miss Osborne accidentally discovers her in a mean, but neat cottage, inhabited by an honest old couple, who receives Miss Osborne, and her friend Sir Hugh Melcombe, who happened to accompany her in her airing, with the most benevolent hospitality. It was with great difficulty, and not without peeping through a crevice, that Miss Osborne was satisfied that Miss Abington was in this homely lodging. She finds her almost breathing her last, but patient and amiable even in death.

Miss Osborne affectionately remains with her to nurse her, and, as it were to smooth her bed of death. Miss Abington recovers so much strength by Miss Osborne's good offices, as to inform her of her history, the substance of which is, that being left without any fortune by her father, she was most tenderly educated by her uncle Edward, who had made a great fortune in the East-Indies. Besides Edward, who was a bachelor, she had another uncle of a most villainous money-getting disposition, who was married to a lady of the same character; and their son, who did not degenerate from the virtues of his parents, was a hideous illiterate bumkin. They prevailed, however, upon Edward to agree to a marriage between their son and the beautiful Miss Abington; but rather than agree to it, she resolved to venture her indulgent uncle's displeasure. To gain some respite from the odious courtship, she prevails with Edward to consent to her spending some weeks at Bath with her friends, lord and lady Modbroke. During her absence, Edward peremptorily insists upon the detested marriage taking place, which throws her into great dejection; but at a ball she becomes acquainted with a Mr. D——, the loveliest and most accomplished of his sex, and possessed of a great fortune, who falls in love with her, nor is he indifferent to her. Her friends, convinced of the reality of Mr. D——'s passion, prevail with her to propose Mr. D—— to her uncle, as one who was to be her husband. Such was the situation of this courtship, when her uncle's chariot appears to carry her to his house as he was expiring. She takes her leave of her worthy friends, whom she never saw after, for both of them died suddenly at Bath, in the same manner as the late lord and lady Sutherland.

She was accompanied the greatest part of her journey by lord Modbrooke, and Mr. D——; and to her great joy, her uncle Edward receives her, recovered of his apoplectic fit, and above all, her other uncle and aunt seemed particularly fond of her; but two faithful servants put her upon her guard against
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their villainous practices with them. Miss Abington has the courage to own to Edward, that her heart is pre-engaged. At first he threatens to renounce her for ever; but her submission softens him, and she informs Mr. D——, who is waiting within a few miles of the place, of her situation. She receives a most affectionate answer, and acquaints her uncle with Mr. D——'s courtship and offers to marry her. He trembles with astonishment when he hears the name of Mr. D——, whom he knows to be a person of the greatest rank and fortune in England. He agrees to the courtship, and the match being too advantageous to be broken off by the machinations of his brother and family, they express a treacherous satisfaction at the prospect of her high fortune; and the young cub undertakes to see a letter from her sent to Mr. D——, and begs the favour that he may have the honour of giving her away at the altar. We shall not lead the reader through all the little tricks and shifts employed by the wicked uncle and aunt; but what was the amazement of Miss Abington, when returning from an excursion, she met Mr. D—— on horseback, and that he turned his eyes from her with a look of contemptuous indifference.

Finding lord and lady Modbroke dead, and that her lover was unfaithful, Miss Abington fell into a most deplorable state of health, during which, her uncle and aunt kept up their villainous appearances of affection, and her uncle Edward became more fond of her than ever. During this gleam of returning tranquillity, her uncle Edward dies of a new apoplectic fit; and in his last moments his spirits appear greatly agitated, but he has no power to express himself either by word or writing. His will is produced, and it contained an alternative, leaving Miss Abington to chuse to marry his nephew, and in that case to inherit his whole fortune, or to accept of 500 l. as the full of all her demands. She readily chose the latter, left the house in a very bad state of health, and went to a country town, where she lodged in a linendraper's house. The state of her health required her to try Bristol waters. It was on her journey to Bristol, where she had the interview already mentioned with the duke of Lester, and soon after she arrived at Bristol she meets with Mr. D——; but notwithstanding his most earnest entreaties, she refuses to give him a hearing. The violence, however, she did herself by this denial, brought upon her a seemingly incurable state of health, and she is at last given over both by her friends and physicians.

While she is in this extremity, the scene clears up, the duke of Lester and Mr. D—— appear to be the same person. His passion remains unabated, and his indifference turns out to be the

the effect of young Abington's villainy, who had suppressed her letter to Mr. D——, and had sent him a forged one, declaring, that she had resolved to marry her cousin, and that she had broken off all correspondence with him. When this interesting discovery is made, Miss Abington is thought to have but a few hours to live; and the cottage becomes a rendezvous of Miss Osborne's father and mother, and other respectable persons. The difficulty now was how to reveal the important event to Miss Abington. This is not only the most interesting, but the best executed, part of the whole, and it is thus related by Miss Osborne to her friend lady Susan Collingwood.

' Without preface, I shall proceed to what I know your ladyship is impatient for.

' When his grace had in some degree calmed the tumults of his disturbed soul,—when he had given vent to the rage that racked his bosom, and laboured to burst forth like imprisoned lightning, I went with him a back way into the house, leaving him with my father and mother, and our other friends, whilst I stepped up to Miss Abington's apartment.

' I promised his grace, I would make an attempt to break the affair to her that very evening, but for an interview which he ardently requested, I knew not what to say, on a point so delicate and tender.

' Her spirits and strength both so feeble, I have never thought it convenient for my mother to see her more than once; she does not know Sir Hugh, lady Melcombe or my brother, have been in the house—new faces to a person in her weak condition, are apt to cause flutterings, sometimes disagreeable sensations.

' When I entered her apartment, never having left it for so long a time, she appeared surprized, asking, in a plaintive voice, what had happened to rob her of my company?—I looked at Sarah and Alice, who were sitting by her bed, to leave the room, they both understanding my looks, left it immediately.

' I will assure your ladyship, the language I spoke in is very necessary to be understood,—at first I found some difficulty to make the former comprehend my meaning, the poor old soul, no doubt from good motives, was for ever talking to Miss Abington of sick people—of dead corpse and burials.

' As I approached the bed, where she generally lies half the day, she asked, as I said before, what had kept me so long from her? A gentleman of my acquaintance, my dear Miss Abington, I answered, who just called to ask how I did.

' A gentleman of your acquaintance, she retorted, what must he think, Miss Osborne, to see you in this little hovel? I replied

replied, he asked no questions, that he was not one of the inquisitive sort.

‘ God will bless you, Miss Osborne, she replied, I daily see to what inconveniencies I expose you.

‘ I suffer no inconveniencies, my dear Miss Abington, if I did, I should be doubly repaid to see you getting strength.

‘ If nothing but my recovery could repay my best friend, I have no hopes of getting out of her debt.

‘ It is my opinion, Miss Abington—you know I always told you it was—that your disorder is chiefly on the spirits.

‘ Supposing, my dear Miss Osborne, it should be so, what on this earth would remove the cause, I never heard physicians could discover a remedy for rooted grief.

‘ Physicians, my dearest Jamima, (she says, she likes to be called Jamima, she entreats I would always call her so, I do comply with her request when I think of it) Physicians are not skilled in the ways of Providence, no more than we are, if they could tell what would, or what would not happen, many disorders would be prevented as well as many cured.

‘ It is true, she replied, providence, that unsearchable power, can do every thing ; it is consistent with our faith to think so ; but then, my charming friend, we should not expect, or desire, it will be moved to do what we think best,—I perceive we are no judges for ourselves ; I once thought the heavy disappointment I met with in Mr. D—, the death of my uncle Edward,—the death of lord and lady Modbrook,—the cruelty I received from my relations ;—I once thought those heavy misfortunes, the worst that could befall me ; now Miss Osborne, I see with other eyes, I have a different understanding of things, what I then considered severe afflictions, at this moment I look on as peculiar blessings.

‘ If I had married Mr. D—, I should have been surrounded with splendor ;—if he had possessed the heart I flattered myself he did, I should have felt much when the hour came that I was to be separated from him ;—now I have no tender husband to wet my pillow with his tears ; no tender relations, to rend my heart in twain, when they are borne from me ;—I have only one to part with,—only one left to weep over me ; here she took my hand, and bore it to her quivering lips ;—weep, yes, God knows, I wept ;—I was obliged to quit the room, and run to my own apartment, or the agony she had worked me up to, must have terrified her out of her senses.

‘ At my return, I found her just the same, resigned, mild, creature, as I left her ;—not a tear,—not even the trace of one ; what would I have given if the interview had been over ;

I feared

I feared it would be too much for her tender frame,—I apprehended she would have expired with the shock,—how much was I mistaken!—How greatly has her fortitude surprized me!

‘What have you been crying, my dear Miss Osborne, said she, as I advanced towards her? I thought you had been too much accustomed to such things, to shrink at them, I see how it is, whilst you endeavour at my tranquility, you are making yourself unhappy.

‘I told her, I should be the happiest creature on earth, if she did but wish to live, that by shewing an inclination to remain longer here, I should flatter myself she loved me.

‘So I do love you, Miss Osborne, calling me to her, and she laid her hand on mine, whilst she repeated those words, the blest above can witness how much I love you, with my latest breath I will pant out your name, I pray to be your conductor to the abodes of bliss.

‘But suppose, my dear Jamima, willing to give a turn to this conversation, and wanting to introduce that which I so much desired, suppose your aunt and cousin should repent their black deeds, and sue for pardon.

‘What do you think, Miss Osborn, I have not forgiven them? Yes, interrupting her, I know your merciful heart too well to suppose the contrary, but they might hear of your illness, and petition to see you.

‘Why then I would not only see them, but I would thank them for their condescension; have you heard any thing from that quarter, Miss Osborne? and she fixed her eyes on mine, as if she had been looking through me.

‘No, I answered,—no indeed, I have heard nothing from them, I only asked, supposing they should make it a request; for my part, I continued, a message from them, or Mr. D—, would not much surprize me.

‘From Mr. D—, she returned,—from him, miss Osborne? Starting up in her bed, oh! no—no—no, he will never think of seeing me again;—don’t—pray don’t let him see me, recollecting herself, for I know what that moment occurred to her; I repeat, Miss Osborne, I must not see him;—I am hurried—my head—do feel how my head beats.

‘Never till this moment, did I observe her to betray the least marks of impatience; but the cause for her impatience was too evident; before she left Collingwood-house, it was rumoured, I had broke with the duke; his not coming to the cottage, and my never mentioning his name, confirmed this report; and, I suppose, from what I had just said, she thought there might be a possibility of the treaty’s being renewed;—I

was at a loss what to say next, yet resolved to proceed in my purpose.

‘ Mr. D—, I replied, shall never see you contrary to your inclinations—don’t be afraid, if he was to fall on his knees, without your consent he should not approach you.

‘ But you do not know, Miss Osborne, who it is I would avoid.—You will not know the person to be Mr. D—, supposing he should discover where I am, and be audacious enough to seek an interview with me.

‘ Shall I tell you, my dear Jamima, what I conjecture? If I should guess the very person, will you be frank, will you say I am right?—Help me from the bed, my dear Miss Osborne, she hastily exclaimed;—I must have air, I find my life going off apace.

‘ Bless me, how I trembled,—I thought I had killed her,—I knew not what to do;—if I called for help, I feared the duke would be alarmed;—I feared every thing;—I dreaded, lest in his frenzy, he might have rushed into her apartment.

‘ The Lord knows how I bore her to the window, or what I said or did, till she told me she found herself growing better, never more, said I, will I mention a subject that gives you pain;—I will avoid, for the future, what—here she interrupted me; yes, if you would free me from dreadful uncertainty, you must be explicit;—you must say who the person is you suppose to be Mr. D—; but I believe, Miss Osborne, sighing, you are too, too certain;—my last, my only friend, will—yes, looking at me with a piteous eye, you will soon, very soon be torn from me: what is still worse than losing you, is the reflection, that without the knowledge of me, you might have been happy;—the fatal—the fatal secret, would it had remained imprisoned with my sorrows.

‘ If instant death had stared me in the face, all must have out; I could no longer restrain the torrent of joy;—it rushed from my heart like waters long pent up; if you will live, my dear—my charming friend, in a voice trembling, slow and faltering,—if you will live, I repeat, you will see your Augusta happier than words can express.—You will see the noble—the brave—the generous duke of Lester, blessed beyond human wishes.

Pale as the light of a wintry moon was her angelick face, when she looked on me, and pronounced these words, Now fate, thy work is compleat!—Now do I perceive—here she sunk back in her chair unable to proceed;—I was going to speak—seeing her mistake, I was in haste to undeceive her, but she prevented me, by saying, stop Miss Osborne, don’t proceed, I am collecting strength to tell you how much I wish
your

your happiness, and that of the person you are going to be united to, but don't wish me to live—I entreat you never more wish me to remain in misery.

‘Oh! my dear Jamima! throwing my arms about her neck,—say not so—Say not that you wish to die, live for us all—Live for your charming duke—He is yours,—he is not mine.—Oh! your vile—vile cousin!—Oh! your base dissembling aunt!—His grace, the best, the most deserving youth in the world, live for him, my Jamima; live to repay what he has suffered on your account;—live to—and I was running on: What do you say my dear Miss Osborne, her hands and eyes lifted up?—What is it you would have me understand!—Is the duke acquitted?—Can he—tell me—Oh, tell me! Can he acquit himself?’

‘One moment, I returned,—only one moment, but speak not, my Jamima, I will tell you every thing;—I will relate, by what surprizing acts of Providence this great discovery has been brought to light. Saying this, I ran hastily to pour some drops into a glass of wine, which, after she had drank, I related every circumstance of this strange affair.’

It would, perhaps, be unnecessary to acquaint the reader, that by the tenderness and assiduities of Miss Osborne, and her friends, Miss Abington recovers her former health and beauty, that she is married to her dear duke, and that all the other good folks in the novel are rendered happy in the same state of life. Mr. Edward Abington's will turns out to be a forgery; the duke recovers her fortune in a manner not much to the credit of his own understanding, nor to the fair author's acquaintance with the world.

This publication stands at the head of circulating library furniture; and it is harmless, if any novel can be so which attempts to wind up the tender passions to a romantic height.

III. *A Treatise on Courts Martial. Containing, 1. Remarks on Martial Law, and Courts Martial in General. 2. The Manner of proceeding against Offenders. To which is added, An Essay on Military Punishments and Rewards. By Stephen Payne Adye, First Lieutenant in the Royal Regiment of Artillery. 8vo. Pr. 3s. Murray.*

WE agree with this author, that this is the first treatise which has ever been published upon the subject. We wish, however, he had entirely confined himself to courts-martial, without digressing into the history and common

law of England. He seems to have borrowed his ideas of the former from Rapin and Salmon, the two most uninformed authors, perhaps, he could have consulted. Hales, Hawkins, and some others have equipped him for a lawyer; though he candidly acknowledges that he has not read all those authors; and we sincerely think, that if he had, it would have been of very little purpose to his undertaking.

The first part treats of martial law and courts martial in general. Here our author enters into a disquisition upon the antient constitution of courts martial, or rather, he should have said of martial law. He mentions the statute of the 13th of Richard II. which restrains the jurisdiction of the court of chivalry to things touching war.

‘As the jurisdiction of the ancient court of chivalry, or marshal’s court, was, by the forementioned statute of Richard II. restrained to things relative to war, so is that of courts martial confined to the cognizance of such persons only, as are subject to martial law, and of such crimes as are punishable thereby; but the same authority that limits their jurisdiction, gives them full power to execute it within those limits, and therefore that of a court martial, and of the courts of law, differ only in their extent; for the king being the supreme magistrate of the kingdom, and intrusted with the whole executive power of the law, no court whatsoever can have any jurisdiction, unless it in some way or other derive it from the crown.

‘Sir Edward Cook says, that the putting a man to death by martial law, in time of peace, was adjudged to be against Magna Charta, and murder; and Sir Matthew Hale declares, That if a court martial put a man to death in time of peace, by martial law, the officers are guilty of murder. But Hawkins, a more modern author, is of opinion, that “where persons act by virtue of a commission, which, if it were strictly regular, would undoubtedly give them full authority, but happens to be defective only in some point of form, that they are no way criminal.” And as the act for punishing mutiny and desertion, and for the better payment of the army, and their quarters, which is annually passed, and impowers his majesty to make articles of war, and appoint courts martial, gives them full authority, in time of peace, as well as war.—The members of a court martial can run no risque of being charged with the guilt of murder, or of having acted contrary to Magna Charta, by passing a sentence of death.’

This quotation admits of many remarks. In the first place the antient court of chivalry had no kind of relation to what was called martial law, which was published occasionally by proclamation, and was a most inhuman exercise of the prerogative,

gative; and often without the least regard to a state of warfare, the execution of it being committed to an officer called the crown provost marshal.

To prove this, we hope it will not, at this time particularly, be thought a deviation from our plan, if we give the reader some idea of martial law in former times, which we cannot do better than by quoting the words of queen Elizabeth's proclamation, when she constituted the lord mayor of London, sir Thomas Wilford, to be her provost marshal, upon some disturbances from the apprentices of London and Westminster. His commission runs as follows.

' We find it necessary to have some such notable, rebellious, and incorrigible persons to be speedily suppressed by execution to death, according to the justice of our martial law; and therefore we have made choice of you, upon special trust of your wisdom, direction, and other qualities meet for this purpose, to be our provost marshal, giving you authority, and so we recommend you, upon signification given you, by our justices of peace in our city of London, or of any place near to our said city, in our counties of Middlesex, Surry, Kent, and Essex, of such notable rebellious and incorrigible offenders, worthily to be speedily executed by martial law, to attach and take the same persons, and in the presence of the said justices, according to justice of martial law, to execute them upon the gallows or gibbet openly, or near to such place where the said rebellious and incorrigible offenders shall be found to have committed the said great offences.

' And furthermore, we authorize you to repair, with a convenient company, into all common highways near to our said city, where you shall understand that any vagrant persons do haunt, and calling to your assistance some convenient number of our justices and constables, abiding about the said places, to apprehend all such vagrant and suspected persons, and them to deliver to the said justices, by them to be committed and examined of the causes of their wandering; and finding them notoriously culpable in the unlawful manner of life, as incorrigible, and so certified to you by the said justices, you shall by our law martial cause to be executed upon the gallows or gibbet, some of them that are so found most notorious and incorrigible offenders, and some such of them as have manifestly broken the peace, since they have been judged and condemned to death for former offences, and have had our pardon for the same.' Rymer's *Fœdera*, vol. 16.

From this it appears that the modern institution of courts martial, and indeed the whole system of our military law, has no connection with the antient martial law, the exercise of which,

in times of peace, gave such disgust to the patriots who opposed Charles I. and that its rise and growth are owing to the introduction of standing armies. It is true, many offences that were punishable formerly by martial law, are described as such in the modern military system, but the constitutions of the two codes are totally different.

This author is at great pains to clear the profession of an English soldier from the aspersions thrown upon it by Salmon, a writer almost too despicable to be quoted. He likewise gives the preference of a trial by a court martial to that of civil juries, and omits no pains to illustrate the correspondence between the civil and military law. In this last part of his undertaking, we think he is tolerably successful. In the two former he speaks the language of the army, which supposes every officer to be *an honourable man*.—*All, all are honourable men!* Mr. Adye, however, has been unfortunate in touching upon this subject, which arises from the melancholy necessity of our keeping up a standing army. He is angry that it should be said that a soldier or military officer, when he enters into the army, waves the rights and privileges he might be otherwise entitled to as an Englishman.

Mr. Adye, we think, absurdly supposes this to be meant of the power the king has to dismiss an officer from his service. We, on the other hand, apprehend the very reverse; and that the hardship lies in the soldier or officer being bound to the service during life.

‘All the king’s servants (says Mr. Adye) are liable to the same method of dismissal from his service, for it would be very unjust to deprive him of a right which every other man enjoys.’ We are to observe, however, that every servant of the king, if not in the army, may dismiss himself from his service; but an officer’s even tendering his commission to his superior, is, by martial law, considered as an act of mutiny, and it has been adjudged so, when officers have thrown up their commissions.

It has been said, that superiors are glad to receive a resignation of a commission, and that it is seldom refused. This is a childish argument, because, according to the text of the military law, if the greatest and richest nobleman in the kingdom had a commission no higher than that of an ensign of foot, he must do duty as such, as long as the mutiny-act subsists, to the last moment of his life, if he should fall under the frowns of power.

‘A criminal, says our author, brought before a court martial, enjoys the same privileges as in a court of law, of being tried by a jury of his peers, or equals, which the English so justly

justly boast of.' This, we apprehend, is a very absurd assimilation; an officer can in no respect be considered as the peer of the soldier he tries; and Mr. Adye himself, very pertinently tells us, that, 'in many foreign services, if a non-commissioned officer, or even a private centinel is to be tried; some of the same rank fit as members of the court-martial.' And, indeed, we think that common sense and equity call for some such regulation in our courts martial. So far is an officer from being a peer to the soldier who is tried, that we will venture to say, three fourths of the trials in a court-martial arise from offences committed by soldiers against officers; so that the condemnation of the inferior becomes a common cause among his superiors. How different is this from the relation between culprits and jurymen!

We are of opinion, that the aspect of our military law, as it now stands, is of too foreign a complexion.—In arbitrary countries, such as France and Germany, where the prince has no idea of any right a subject has, but that of being shot through the head, or run through the body in his service, such an institution does very well; but we cannot be of opinion, that it ever can assimilate to the privileges of British subjects without some amendment. We think, that the line between the civil and military duties has not been yet drawn with sufficient precision; and that a relaxation, with regard to civil privileges, could be of no detriment to military discipline.

With respect to the merit of the treatise before us, we shall not dispute its utility to gentlemen of the author's profession, as it may be of considerable service to the army in general. That we think the subject of great importance, is evident from the pains we have taken to place it in a proper light.

IV. *Another Traveller! or cursory Remarks and critical Observations made upon a Journey through Part of the Netherlands in the latter End of the Year 1766. By Coriat Junior. Two Vols. Vol. II. Part I. 12mo. Pr. 2s. 6d. Johnson and Payne.*

THE approbation with which we reviewed the former part of this work is not diminished by this addition; for tho' it does not contain, in the theatrical sense, so much business, yet that defect is supplied by its sentimentality and philanthropy, with a considerable degree of what we may call dry humour. Coriat Junior, however, is, we think, a little too fore on the point of authorship, and allots rather too large a share of his lucubrations to expose his critics and opponents.

In our author's journey from Antwerp to Breda, he picks up a new character at the door of an inn. He there observes a plain man, standing in a lay habit of lightish grey, whom he finds to be an Irishman, of a very singular cast; awkward, stiff, and ungainly, but healthful, pious and resigned, immersed in religious recollection, and a stranger to all the modes of life. This extraordinary personage enters into conversation with our author, and finding him very conversible and moderate, the dialogue continues as follows.

"You seem, Sir, (resumed the stranger) to be an understanding, humane man; and to such a one I dare unbosom myself—what I suffer at this moment may possibly, when you know my story, touch you more than it affects me; as duty, I trust in God! is stronger in me than inclination"——

"Here the big drops of heavenly sorrow, such as angels weep, started from his eyes!—recovering himself—but why do I say recovering himself, since he was never lost? save only, that for a short interval the man was absorbed in the saint.—He proceeded——

"Know then, that I am a religious of the reformed order of St. Francis, named Recollects, and of the monastery of Louvain; metamorphosed, as as you see me, only within these two hours!"

"You surprize me greatly.——

"I am become a surprize to myself!—I scarce feel myself!—and looking into a glass after this wonderful change was wrought upon me, I hardly knew myself!—I should certainly loath myself outright, but that as I hinted before, I am reconciled to my condition by a thorough sense of my duty—God be praised! Heaven strengthen that disposition in me!"

"Might I ask the occasion of this sudden change?—but perhaps, 'tis improper.——

"You may ask whatever questions you please, and you shall be resolved of every thing within my power.—To say I like you, is not saying much, since I profess to love all mankind as my brethren—but if I say I like you in particular, it is because you appear to be directed hither by Providence, to comfort me during part of my journey."

"I bless the occasion, if it affords comfort to any good man—and such conclusions as yours, however to some they may favour of enthusiasm, can do no harm, and may be productive of much good, by disposing the mind to an entire submission and dependance upon the great author of our existence."

It now appears that the good recollect's awkward appearance, is owing to the sudden metamorphosis of his dress and manner of life. The severities and habits of the convent are
here

here described in a manner that would stagger credulity itself, were they not unexceptionably confirmed by other authorities. Our Irish recollect, it seems, was destined by his superiors to a mission in his own country, in which he was to serve a certain number of years. This discovery is introduced in the following manner.

‘ Such is the frail temper of our constitution——such the frame of feeling hearts wedded to delicate souls, that pains and pleasures with them must be reciprocal: and that the one cannot suffer any excess of alteration, without greatly agitating and endangering the other.

‘ If then the body of this sensible Franciscan, after a long disuse of the lay-habit, was swathed from putting one on; who can doubt but that his mind was no less fettered?——“ I scarce can feel myself, said he, through all this buckram restraint!—My soul hath now no longer elbow-room, but sinks outright—oppressed with the body’s fetters of buttons, stays, and garters!——Fetters which capricious fashion hath forged, and which her votaries rejoice to wear!”

‘ I can easily conceive, said I, that our accustomed dress must sit extremely uneasy upon one, who has been many years disused to it—the freedom of the monastic habit is certainly more primitive and simple.——

“ Beyond comparison!” interrupted the father, with a degree of exultation——‘ Worldlings in these regions are caparisoned, not dressed—Nature is seldom consulted in the endless variety of fluctuating mode.—There cannot be a stronger proof of the vanity of superfluous attire, than that you strive to forget, upon every change of fashion, the fooleries of the former, and are ashamed of those portraits, merely on account of the draperies, which you were proud to call your own, but a few months before.—On the contrary, our uniform, or somewhat very like it, has stood the test of ages, and is descended to us, with little variation, from patriarchs, philosophers, lawgivers, hermits, and apostles.”

‘ Yet methinks, said I, shirts and stockings can hardly be reckoned among the superfluities of apparel.

“ Nature, whose wants are few, replied the monk, kindly accommodates herself as well in parting with, as in retaining them.”

‘ I much question the complacency of my nature, said I, upon those articles—more especially upon that essential comfort of life, the luxury of clean linen—I must be dead to the flesh indeed, and have given up the world in reality, before I can part with my shirt.

"If you wanted one at this moment, said the good man (smiling) you should be heartily welcome to mine.—Mine, I promise you, affords me no such comfort, but much the reverse—Feverish symptoms!—alternate hectic heat and chilling cold!"—

'After a short pause he proceeded.

"The lenient hand of time, I trust, will lighten these difficulties, and wear away the remembrance of what I have lost, and reconcile me to my future cup!—But even time itself, without effecting my re-establishment, cannot restore to me those honours which were this morning shorn from my head!—God forgive me and make me always ready!—though in my sense, the keen dart of death cannot, hereafter, more forcibly rive my heart, than did this morning that fell razor, which robbed me of the glorious type of the priesthood!"

'Sorrow, no matter upon what foundation, must and will have way; and tears involuntary will force their passage, tho' vain as the pretence, most commonly, for which they are shed.'

'Nevertheless we are not obliged, by the laws of humanity, to estimate the real or imaginary loss of others—suffice it that, upon every occasion, we have a tear of sympathy for the distressed.—When Beauty bleeds at the heart for the untimely loss of a squirrel; or Piety bemoans the deprivation of a few hairs, in accents which render them of the highest importance; we have full warrant to mingle our griefs with theirs.—It is sufficient for us that Beauty weeps, and Piety bewails.

'Well, father, said I, now that you are shaved and dressed, I must own I begin to be a little curious to know, what new part is allotted you to act in this farce of life?—where all seem busied about—we know not what;—where every one is striving at something—unattainable!—pursuing different roads to fancied bliss—transposing scenes and shifting characters as often, and with the same dexterity as players change their habits.—In this Comedy of Cross Purposes, few are contented with their cast of parts.—The Fool, in nature's spite, will act the Sage—the Sage, in spite of reason, play the Fool.—The son of Independence will not be less than Slave.—Rogues laugh at simple Honesty, who shakes his head at seeing the wariest become their easiest dupes.—Knives only triumph in the bustle, save Madmen, who bear away the palms!

"No new character, my child, reply'd the monk.—God (whose humble minister I am) forbid I should ever abandon his altars!—Necessity may oblige me to temporize externally; but no human power, I trust, can compel me to falsify my true character!—When I inform you, in three words, that I

am

am ordered, by my superior, upon the Irish Mission, your doubts concerning me, if you had any, will vanish."

"What a fortunate event! said I—Your eyes will then be once more blessed with the sight of your native country!

"We acknowledge no one country in preference to another, said the missionary, after having sequestered ourselves from the world."

We shall not attend Mr. Coriat in his reflections on the different sects of religion, when he arrives at Breda. He gives us an idea of Dutch liberty, for which we shall refer the reader to the original as likewise for his opinions on the different modes of different countries, and the following character of the Dutch is drawn, we think, with equal candour and precision.

"It happened to be the season of *Boeren-Kermis* or *Jaarmarkt*, at Little Hague:—But O how unlike the Bartholomew-fairs I have seen!—where any reasonable being would have concluded, it must have been the devil's holiday!—that hell was literally broke loose!—and the infernal tenants masquerading it in human shape!

"The carriage stopt—I was glad of the opportunity—so threw myself at once into the throng of *Boeren, Boerinnen, Vryeren, Vrysteren ende Kinderen*!—men, women, and children of all ages and complexions!

"I am passionately fond of seeing what is going forward, especially among the lower sort—regarding them, under proper regulation, as the main stays of the commonwealth.

"Thus I reason with myself concerning them.

"Are we not all originally from the same creative hand?—sprung from the same vivified mass?—alike prone to evil and susceptible of good?—alike ignorant, till we are taught?—alike useful, when instructed, though in different series?—alike wicked, when abandoned to ourselves and under the influence of bad example?

"What a terrible work of reformation, thought I, to depopulate a country on account of their breeding!—because they know no better!—Matters must be far, very far gone I should think, before the only expedient left, would be to transport three parts of the fair, and hang the other fourth, by way of purging the province!

"Ere I would consent to such an inhuman purgation, I should give my voice, for hanging up some of their pretended pastors and governors, for not having watched them better.

"However, notwithstanding their accustomed sobriety, now that Mirth and Festivity are let loose, we may reasonably expect to be entertained with the beastly extravagancies of Dutchmen in their cups—we shall see their nauseous love-making, as
some

some have represented it—and possibly have a few bouts at *snik-a-fnee*.

‘ But behold the fruit of a good institution, of pastoral instruction and a wise police!—No such thing occurred, upon my reputation!—they are grossly belied in those particulars—the Dutch are neither habitually drunken, nor quarrelsome—they are surly and uncivil to strangers, for the most part—though that can hardly be said of them throughout this province; for breathing still the sweet air of Brabant, they are not without some tincture of Brabantian courtesy.

‘ The day was far spent—and not a drunkard in the fair!—Brandy, or other strong waters so cheap, that any one might brutify himself for two or three stivers—and not a drunkard in the fair!

‘ In the name of good order! How comes this about?—where a quart of spirit may be purchased for little more than the price of a gill in my country!—nevertheless, in general, these people use it, as not abusing it.

‘ The evil then, it seems, does not lie in the price.—As well you might pretend to stop the course of gluttony, by raising the price of provisions.—Drunkenness here is considered as a vice—the worst of vices respecting the common people—the bawd to the whole catalogue of deadly sins!—As such, they are warned against it by their ever-watchful pastor—to whom if they will not hearken, let them dread the authority of the magistrate.

‘ A boor then, the moment he feels himself overtaken with liquor (which, doubtless, sometimes happens) grows sullen—not frantic and boisterous, as with us:—He knows that sullenness will suit best his abject state; for should he begin to prate, he would betray himself:—His next step, to avoid further inconvenience, is to make the best of his way home.—*Gebuuren, goed nacht!* Good night, neighbours! says the civilized sot—*gerust slaapen; dat is best!*—’Tis best sleeping in a whole skin!—To which his companions answer, *Goed nacht! myn-beer*—Night neighbour!

‘ Even Dutchmen, said I, at this rate, teach us, that Mirth with Innocence may dance hand in hand—and though in general but bad dancing-masters; yet were it not for one damning national vice, which they have in such a degree, as to fully more than half their virtue (of which I shall have occasion to speak by and by) I know of no better measures, than what may be found among them.

‘ You may sing to the praise and glory of Riot, my countrymen! as long as you like—I shall never part with my maxim
——A vice

—A virtuous commonalty, is the greatest blessing that can attend a nation.

‘ These people we find are instructed in their duty to God, their country, their neighbour, themselves.—What evil then can betide them ?’

We shall not transgress farther upon this publication, least we forestall the reader’s curiosity. We still recommend the author as a very agreeable companion either in our travels, or at the fireside, so far as he has hitherto proceeded ; but we shall forbear giving any opinion of the whole, as he has not yet arrived at the end of his journey.

V. Sermons “ on the Duties of the Great,” translated from the French of M. Maffillon, Bishop of Clermont : Preached before Louis the XVth, during his Minority ; and inscribed to his Royal Highness George, Prince of Wales, by William Dodd, LL.D. Chaplain in Ordinary to his Majesty. 8vo. Pr. 3s. Faden.

P. Maffillon, the author of these discourses, was esteemed in France one of the greatest orators of his time. He became a preacher at the court of Lewis XIV. the year in which the celebrated father Bourdaloue died, that is, in 1704. In 1718, he was nominated to the bishoprick of Clermont, and appointed to preach the Lent Sermons before Lewis XV. who came to the crown in 1715. On this occasion he conceived, that he ought to preach for the prince himself, and to instruct him in the duties of royalty. But for this, very different sermons were requisite from those he had yet preached, which, both for subject and manner, could not well suit a young prince but *nine* years old ; he invented therefore, as it were, a new kind of eloquence, and proportioned his stile and instruction to the young monarch’s age. The first was lively, agreeable, and florid. The latter was divested of the dryness of reasoning, and consisted of maxims on the duties of princes, expressed in few words, but presented in such a manner, as to make a lively impression on the understanding and the heart.

The orator sets before his majesty the duties of a Christian king in all their extent ; he represents to him the great influence which the example of princes will necessarily have on the rest of mankind ; he points out the peculiar temptations to which they are exposed ; shews the respect they owe to religion, and the unhappiness of greatness, when it is not accompanied with virtue and the fear of God ; he proves, that humanity towards the people is the first duty of the great, and,

at

at the same time the most delightful exercise of pre-eminence ; he observes, that princes and great men are not to seek for glory and distinction in the elevation of birth, in the lustre of titles and victories, in the extent of power and authority ; that they can only be truly great, so far as they shall be holy, as they shall be useful to the people, and as their life and reign shall become a pattern to all ages.

‘ The glory, says he, which must end with us, is always false. It was given to our titles, rather than to our virtues : it was a false splendor, which encircled our posts and places, but which never issued from ourselves : we were continually surrounded with admirers, and void within of the qualities which excited admiration : this glory was the fruit of error and adulation, and it is no wonder to see it end with them. Such is the glory of most princes and great men : we honour their still-smoking ashes with a remnant of eulogy ; nay, and we tack this vain decoration to that of their funeral pomp : but, all is eclipsed and vanishes the following day ; men are ashamed of the praises they have given them : it is a superannuated insipid language, which no one would venture to speak any longer. One almost sees the public monuments blush, where the panegyrics of these men are inscribed, and where they seem to subsist only to recall publicly a remembrance that disavows them. Thus adulations never survive their heroes ; and mercenary eulogies, so far from immortalizing the glory of princes, immortalize only the baseness, venality, and mean spiritedness of those, who were capable of bestowing them.

‘ To know the true greatness of sovereigns and great men, we must look for it in the ages that succeed them. Nay, the farther they remove from us, the more their glory grows and is confirmed, when it has sprung from the love of the people.

‘ The eulogies bestowed on sovereigns during their reign, are of no real estimation, unless they are repeated in succeeding ages : it is then that posterity, ever equitable, either degrades them from a glory, for which they were indebted only to their power and their station ; or else, preserves to them a rank, which they owed much more to their virtue, than to their power.’

In the seventh discourse, the preacher represents the deceitfulness of human glory. ‘ Mankind, he says, continually vain, have long since made glory their idol : they lose it, for the most part, in seeking after it ; and fancy they have found it, when their vanity receives those praises, which are due only to virtue. Spight of the meanness and irregularity of his manners, and inclinations, there is not a prince or great man to whom

whom vain adulations do not promise glory and immortality; and who does not reckon upon the suffrages of that posterity, whither his very name perhaps, will never reach, or where at least he will be known only for his vices. Indeed, the same world which erected these idols of clay, generally overthrows them the next day; and at its pleasure avenges itself in succeeding ages by the freedom of its censures, for the constraint and injustice of its former encomiums.

‘Nay, it does not even wait so long. Those public applauses which are conferred on most great men while they live, are almost always immediately contradicted by private judgments and discourse. Their praises serve only to awaken the idea of their defects; and no sooner are they escaped from the mouth of the publisher, than they go, if I may be allowed the expression, to die in his heart,—which disavows the whole.’

In the eighth sermon, the bishop observes, that to the piety of the great there are three obstacles to be feared, which may turn all their virtues into vices; first, an indolent piety, shut up within itself, which removes them from public cares and duties; secondly, a weak piety, timid, scrupulous, and indeterminate in every enterprise, and running through their whole deportment; thirdly, a credulous, narrow piety, ready to receive the impressions of prejudice, and incapable of retreating when once it hath so received them.—What the author advances on these points might, perhaps, more properly, have been referred to a weakness of head, than to piety of heart.

The impediments to truth in the hearts of the great, is the subject of the ninth sermon; and that of the tenth is the triumph of religion. In this discourse, the author makes it appear, that it is by religion alone, that men can be great, since by this alone they can trample over their enemies, their passions, and death itself.

These ten sermons were not only preached before the present king of France, and his court, in the chapel of the Tuilleries, as most of the other sermons of P. Massillon had been before Lewis X. V. but were afterwards presented in manuscript to his majesty; and are said to have been received at court with the highest acclamations of applause. At the conclusion is added an eleventh discourse, on the virtues and vices of the great, on account of the resemblance and affinity it bears to the general subject.

The translator has omitted two or three passages, which favoured of the popish religion; and has occasionally reminded his readers that it is a French preacher speaking to a French king and court. Perhaps he might have spared himself the trouble of any remark of this kind, as no reader can be supposed

posed to forget, that the work before him is only a translation ; and the air of the *French preacher* is conspicuous in every page.

The author, however, is an agreeable writer ; and, as Voltaire says of him, ' his eloquence at once shews him a man of sense, of the academy, and of the court.'—He died in 1742, at the age of seventy-nine.

VI. *A Guide to the perfect Knowledge of Horses : wherein every Thing necessary for the Choice, Management, and Preservation of that noble and useful Animal are clearly laid down. To which is added, a Treatise on the Stud, and Instructions for buying foreign Horses, with their Characters and Properties : being the Result of the long Experience of that able Master M. De Saunier, Riding-Master, and Director of the Academy at Leyden, and published under the Inspection of the learned Boerhaave. 8vo. Pr. 5s. Nicoll.*

THE diseases of horses, as animals, are entirely similar to those of mankind, and ought, therefore, to be treated in the same manner. But notwithstanding this obvious analogy, the improvement of farriery has never kept pace with that of physic ; as those who practise that art, being generally ignorant of the animal structure and oeconomy, cannot be supposed to form such certain conjectures of the seat of diseases, or the symptoms by which they may be known ; and more frequent and acute observation is necessary to ascertain these circumstances in the brute than rational creation, who are endowed with the faculty of speech. This system of farriery appears to be sufficiently copious and explicit ; and, we doubt not, will be highly useful to practitioners in that department, tho' we should differ from the author of the introduction, in regard to the *specific* quality of the medicines recommended.

We shall extract, for the benefit of our readers, the directions to know the age of a horse.

' A horse that is fit for work should have forty teeth ; twenty-four grinders, which teach us nothing ; and sixteen others, which all have their names, and discover his age.

' As mares have usually no tusks, their teeth are only thirty six. Those that have tusks are esteemed barren ; fit for service, but not for the stud : for, being warmer than others, they seldom have any foals ; except in a temperate country, and some other season than the month of May ; which however is the time of getting them covered.

' A colt is foaled without teeth. In a few days he puts out four, which are called Pincers, or Nippers. Soon after appear

pear the four Separaters, next to the Pincers. It is sometimes three or four months before the next, called Corner teeth, push forth. These twelve Colt's teeth, in the front of the mouth, continue without alteration till the colt is two years, or two years and a half old: which makes it difficult, without great care, to avoid being imposed on, during that interval, if the seller finds it for his interest to make the colt pass for either younger or older than he really is. The only rule you have then to judge by, is his coat, and the hairs of his mane and tail. A colt of one year has a supple rough coat, resembling that of a water-spaniel, and the hair of his mane and tail feel like flax, and hang like a rope untwisted; whereas a colt of two years has a flat coat, and strait hairs, like a grown horse.

At about two years and a half old, sometimes sooner, sometimes later, according as he has been fed, a horse begins to change his teeth. Soft nourishment, as grass in particular, will forward, and a firm diet in the stable will retard this change. The Pincers, which come the first, are also the first that fall; so that at three years he has four horse's and eight colt's teeth, which are easily known apart, the former being larger, flatter, and yellower than the other, and streaked from the end quite into the gums. These four horse Pincers have in the middle of their extremities a black hole, very deep; whereas those of the colt are round white. When the horse is coming four years old, he loses his four Separaters, or middle teeth, and puts forth four others, which follow the same rule as the Pincers. He has now eight horse's teeth, and four colt's. At five years old he sheds the four Corner, which are the last colt's teeth, and is called a horse. During this year also his four Tusks (which are chiefly peculiar to horses) come behind the others, the lower ones often four months before the upper: but, whatever may be vulgarly thought, a horse that has the two lower tusks, if he has not the upper, may be judged to be under five years old, unless the other teeth shew the contrary: for some horses, that live to be very old, never have any upper tusks at all. The two lower tusks are one of the most certain rules that a horse is coming five years old, notwithstanding his colt's teeth may not be all gone.

It often happens that your jockeys and breeders, to make their colts seem five years old when they are but four, pull out their last colt's teeth: but if all the colt's teeth are gone, and no tusks appear, you may be certain this trick has been played. Another artifice they use is to beat the bars every day with a wooden mallet, in the place where the tusks are to appear, in order to make them seem hard, as if the tusks were just ready to cut.

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‘ When a horse is coming six years old, the two lower Pin-cers fill up, and, instead of the holes abovementioned, shew only a black spot. Between six and seven, the two middle teeth fill up in the same manner, and between seven and eight, the corner teeth do the like; after which it is said to be impossible to know certainly the age of a horse, he having no longer any mark in his mouth. You can indeed only have recourse to the tusks, and the situation of the teeth, of which I shall now speak.

‘ For the tusks, you must with your finger feel the inside of them, from the point quite to the gum. If the tusk be pointed, flat, and has two little channels within-side, you may be certain the horse is not old, and at the utmost only coming ten. Between eleven and twelve the two channels are reduced to one, which after twelve is quite gone, and the tusks are as round within, as they are without. You have no guide then but the situation of the teeth. The longest teeth are not always a sign of the greatest age, but their hanging over and pushing forward; as their meeting perpendicularly is a certain token of youth.’

‘ All horses are not marked in the same manner, but some naturally and others artificially. The natural mark is called Begue; and some ignorant persons imagine such horses are marked all their lives, because for many years they find a little hole, or a kind of void in the middle of the Separaters and Corner-Teeth: but when the tusks are ground round, as well within as without, and the teeth point forwards, there is room to conjecture, in proportion as they advance from year to year, what the horse's age may be, without regarding the cavity above mentioned.

The artificial manner is made use of by the Jews and Jockeys, who mark their horses, after the age of being known, to make them appear only six or seven years old. They do it in this manner: they throw down the horse, to have him more at command, and with a steel-graver, like what is used for ivory, hollow the middle teeth a little, and the corner ones somewhat more; then fill the holes with a little rosin, pitch, sulphur, or some grains of wheat, which they burn in with a bit of hot wire, made in proportion to the hole. This operation they repeat from time to time, till they give the hole a lasting black, in imitation of nature. But, in spite of all they can do, the hot iron makes a little yellowish circle round these holes, like what it would leave upon ivory. They have another trick therefore, to prevent detection; which is, to make the horse foam from time to time, after having rubbed his mouth, lips, and gums, with salt, and the crumb of bread dried

dried and powdered with salt. This foam hides the circle made by the iron.

Another thing they cannot do, is to counterfeit young tusks, it being out of their power to make those two crannies above-mentioned, which are given by nature. With files they make them sharper or flatter, but then they take away the shining natural enamel: so that one may always know, by these tusks, horses that are past seven, till they come to twelve or thirteen.

The following are the injunctions to preserve and restore a stable infected by the different maladies of horses.

First, when a stable is spoiled by having had in it glandery horses, you must begin by unpaving it: then take away at least half a foot of earth, or sand, because the urine that is soaked in it may infect the air; and in the place of what you took away, put fresh earth or sand.

If the wood of the rack, manger, pillars, and bars, is not very old, and the infection has not been of long standing, it will be sufficient to scrape them well, and wash them with hot water. When the whole is dry, take pot-ash, and dissolve it in boiling water, with which wash them a second time. You may dissolve what quantity of it you please, in proportion to the size of the stable; but the medium is, a pound of pot-ash to a common pail of water. When the whole has been well scoured with this lye, take olibanum, and the root of Bohe-mian angelica, of each alike; pound them coarsely together, and take three or four pots, or chafin-dishes, according to the magnitude of the stable, and put in them lighted charcoal; then shut up all the windows and all the doors, and put some of this composition upon each fire, where it will smoke very much. Get out of the stable, and shut the door close after you, and thus leave the stable close stopped up for twenty-four hours, in which time it will be purified. When you have opened the doors and windows long enough to let out the smoke, and let in the fresh air, you may put in it any horse with safety. But if the distemper be any thing less than the glanders, there is no occasion for taking up the pavement, because the wash and the perfume will of themselves be sufficient. If the wood of the rack or manger be old and rotten, you must take them down and put up new, especially after the glanders.

VII. *Registrum Roffense: or, a Collection of antient Records, Charters, and Instruments of divers Kinds, necessary for illustrating the Ecclesiastical History and Antiquities of the Diocese and Cathedral Church of Rochester. Transcribed from the Originals by John Thorpe, late of Rochester, M. D. F. R. S. and published by his Son John Thorpe, Esq. A. M. F. S. A. Together with the monumental Inscriptions in the several Churches and Chapels within the Diocese. Fol. Pr. 2l. 2s. Longman.*

NEVER was there so dry, or so uncommunicative a publication as that before us. It does not contain even an introduction, to make the reader acquainted with the nature, authenticity, or the occasion of the papers that are laid before him; so that uninformed, and uninstructed, he jumps into a wood of 1056 folio pages, and great must be his patience if he does not make his way out of it by the shortest cut he can find.

Prefixes to this compilation is an account of the author by the editor, who, it seems, is his son; and here we find, that the compiler, Dr. Thorpe, was born in 1681; that he was a practising physician in Rochester for thirty-five years, that he married, had children, and died in 1750. Notwithstanding what we have premised, this compilation, though jejune, is not without its merits to an historian, and an antiquary.

It is introduced by several recapitulations of the history of the see of Rochester; and an attentive critic may easily perceive the great pains that William the Conqueror was at in conciliating to himself the favour of the clergy. The Saxon princes had been profuse in their gifts, settlements, and privileges, which they gave to the see of Rochester; and they are all here particularly recited: but at the time of the Conquest, so great were the dilapidations that had been made upon it by Harold and the Danes, that it was reduced to a most miserable state; so that when Siward, the last Saxon bishop died, he did not leave behind him above four beggarly canons, who were destitute both of food and raiment. The Conqueror, who had placed in the see of Canterbury, Lanfranc, one of his Norman subjects, filled that of Rochester with Gundulph, who was a Norman likewise. This Gundulph happened to be a man of sense and spirit, well acquainted with the world; and being patronized and assisted by Lanfranc, he prevailed with the Conqueror to restore to the see of Rochester the greatest part of its alienated possessions, so that in a short time it recovered part of its former splendor. One of the most early exer-

exercises of Gundulph's episcopal authority, after Henry I. had confirmed his father's deed, was to order certain churches belonging to the see, to whom he had restored their temporalities, to send, for the use of the monks of the church of St. Andrew at Rochester, what he calls an *exennium*, that is, an extraordinary contribution of provisions. The churches of Woldham, Frendsbury, Denintone, Southfleet, and Stokes, were, for example, to contribute annually fourteen porkers, or young hogs, (*frisingas*.) thirty geese, (*auca*) three hundred hens, a thousand lampreys, a thousand eggs, four salmons, and sixty bundles of straw. We should not have mentioned those particulars, were it not that from other parts of the work, we are enabled to judge of their value in money in the year 1327. The *modus*, or conversions were as follows, viz. the porkers were valued at two shillings a piece, the geese at two-pence a piece, the hens at three-halfpence, all the four salmons were valued at ten shillings, and a hundred lampreys at eight-pence, and four bundles of straw at one penny. Other gratuities of the same kind were exacted from other churches, the whole amounting, excepting the straw, which varied in its price, to four pounds twelve shillings and nine pence.

The next remarkable paper we have in this collection, is, the last will of Brithric and his wife Ælswitha. The original of this last will is in Anglo-Saxon, but it is translated by the monks of Rochester into Latin. Here we see, contrary to the received opinion, that the Anglo-Saxons had actually the use of surnames; mention is made in this paper of *Uulfstano cognomine Ucca*, and *Wulffio cognomine Blaca* that is; Wulfstan surnamed Ucca, and Wulf, surnamed Blaca.

The same last will is likewise remarkable for the richness of its donations. The testators bequeathed to the king a golden bracelet, weighing eighty marks of gold, and a hand-axe of the same weight; besides other valuable presents; and the lady is no less generous to the queen. Their bequeathments to the church are equally valuable, and far exceed what is generally supposed to constitute the riches in bullion and gold in the Saxon times.

This collection contains likewise a more ample and precise account than we have seen elsewhere of the famous trials at Pennenden between Odo bishop of Bayeux, and brother-in-law to the Conqueror, and the archbishop of Canterbury, which were gained by the latter. We must not, however, take leave of those early times, without mentioning, that William the Conqueror, when upon his death bed, left to the church of St. Andrew at Rochester a hundred pounds in money, his royal garments, and the ivory-horn which hung at his back; the

uses of which are well known to antiquaries, and several other valuable presents.

The next matter of curiosity to be found in this collection, is, the record of fealty, performed by the bishop of Rochester to the Black Prince, son to Edward III. In this record the ceremonies of the fealty are very particularly rehearsed, being performed on account of half a knights fee in Middlestone Glenduthe; but though all the prince's titles of duke of Cornwall and earl of Chester are mentioned, that of prince of Wales is omitted.

In the monumental inscriptions, where we expected some entertainment, very little is presented. All of them are generally of the same cast with the variation of names. The following inscription in the church of Southfleet is an exception, on account of its uncommon beauty and elegance.

On the south side is a large and beautiful monument, with the effigies of a man lying at full length in armour, and this inscription.

ΕΠΙΚΗΔΙΟΝ.

In obitum ornatissimi viri Johannis Sedley, armigeri,
Qui natus est 4^{to}. die Junij, 1561. et obiit 8^o die Julij,
Anno domini 1605. ætatis suæ 44^o.

Nunc deflenda mea valeant solatia vitæ,
Cum fueras idem qui mihi frater eras.
Nos unâ conjunxit amor, conjunxit in unum
Una domus; reddunt tristia fata duos.
At quos disjunct, rursus conjunget in unum,
Quum tumulus cineres contegit iste meos.
Interea, summi cum sis novus incola cœli,
Hoc nostri in terris pignus amoris habe.

Gulielmus Sedley, eques et barronettus, merens posuit.

We have only to observe, that this inscription must have been erected after the year 1611, there being before that time no baronets,

There is some propriety in the following epitaph of a tar.

Here lyeth also the body of capt. Robert Porten, of this parish, mariner, who departed this life the 1st of April, 1711, aged 72.

'Tho' blasting winds and Neptune's waves have tost me
too and fro,
In spite of boeth, by God's decree, I harbour here below;
Where I do now at anchor ride, with many of our fleet,
Yet once again I must set sail, our admiral Christ to meet.'

The

The following character of the lady Elizabeth Marsham, wife to the learned Sir John Marsham, who are both buried in the church of Cookstone, is simple and significant. 'She was pious, charitable, meek, and beautiful; the best of wives, and the best of mothers. She despised this world because she knew it, and expected a better.'

The epitaph of Sir Walter Waller, who lies under a beautiful monument in Speldhurst church, has something in it very original, if we consider the time of his death.

'Ide prayse thy valour, but Mars gins to frowne;
He fears when Sols aloft that Mars must downe:
Ide prayse thy fourme, but Venus cryes amayne,
Sir Water Waller will my Adon stayne:
Ide prayse thy learning, but Minerva cryes
Then Athen's fame must creepe when Waller's flyes.
Assist us England in our dolefull song;
When such limbs fade thy flourish lasts not long.
Earth hath his earth, which doth his corps inroule.
Angells sing requiems to his blessed soule.'

The four first lines of his wife's epitaph are as follows:

'All worthy eyes read this that heather come,
Never-decaying vertue fills this tombe;
Never enough to be lamented here,
As long as women-kind are worth a teare.'

'The collections of Baptiste Tuston, parish clerke of Gillingham, 1621, upon view of the wyndowes and other monuments, as they then were in the said church,' may amuse antiquaries of a certain taste, but it can only be through the eyes. This publication may be of great use to those who deal in pedigrees, and to any one who should undertake to give a new history of the county of Kent; and therefore, well deserves a place in a heraldical library, where it may be consulted as a dictionary.

Towards the close of the work, the editor gives us a dissertation upon the martyrdom of St. Amphibolus; but as it has been already printed in the Gentleman's Magazine for 1759, and the truth of the martyrdom being but slenderly supported, we shall here close our review of this voluminous, but barren work.

VIII. *The French Lady. A Novel. Two Vols. 12mo. Pr. 6s.*
Lowndes.

THE author of this novel, having sent his imagination upon a fashionable trip to France, in quest of a heroine, it comes home replenished with all the incidents for a history of

gallantry *a la mode*. A convent, the sanctuary of every persecuted fair, an elopement, a duel, an *enlèvement*, and no doubt a marriage, are the materials collected in this excursion, which are joined together with all the flimsy and wire-drawn dialogue, so conspicuous in the novelists of that nation. In order to render the texture of the work more close, the adventures of our beautiful *demoiselle* are interwoven, in the usual manner, with those of another young lady, with whom she becomes acquainted. But the author proves so unlucky in the proportion or arrangement of his materials, that a large quantity of warp remains after the woof is entirely exhausted; in other words the episode is continued beyond the conclusion of the principal story. As we may have already anticipated the reader's imagination, by mentioning the principal incidents, we shall not enter into any detail of the story, but only produce a specimen of the narration, taken from that part of it, where Emily, the heroine, arrives at Paris, with young Mr. Mortimer, her husband, and Mr. and Mrs. Nevill, in order to implore the marquis her father's forgiveness for the elopement she had made.

• Their first care on their arrival was, to enquire privately whether he was then in Paris. They found he was. The next, to determine in what manner to make the important (and, by the gentle Emily, dreaded) visit. It required all her adoring Harry's tenderness to support her spirits, while concerting measures for the interview. Gladly would she have been excused seeing her father till they had prepared him, and, if possible, insured her a kind reception. Yet she was sensible her presence could not well be dispensed with. But how to acquire courage, how conquer her excessive apprehensions, was a point she absolutely despaired of. They were long doubtful whether to inform him of their arrival, or wait upon him at once without giving him any intimation of their design. The surprize, the unexpected sight of a daughter so lovely, they hoped, might contribute to soften his resentment. Was it possible he should see at his feet, unmoved, an object so justly entitled to his fondest affection? After forming various plans, they at length fixed upon the latter; nor was there a moment to lose, lest he should hear of their being come, and consequently have an opportunity to avoid seeing them, if so inclined, a thing they had but too much reason to fear. His new connexions were alone sufficient to confirm that apprehension. His lady would but too readily discover how much it was her interest to prevent the expected reconciliation. She had never omitted her utmost endeavours for this Christian-like

like purpose; and 'tis certain, but for these pious endeavours, it would long before have been accomplished.

' A day was appointed. Mrs. Nevill was to accompany them, as her presence, they justly imagined, would greatly assist their cause. But when the hour, the moment, arrived, poor Emily's spirits forsook her. In vain she endeavoured to shake off her fears. As she was stepping into the carriage, she fell senseless into the arms of her amiable husband, who with infinite pleasure led her to it, endeavouring in the most soothing manner to dispel her apprehensions. But all his soft eloquence proved ineffectual. Three times did they thus attempt to accomplish their purpose, and were as oft disappointed by the unconquerable timidity of the gentle Emily. They now began to fear they must change the plan, and leave her out of it, as she had at first proposed; yet it was with so much reluctance they could prevail on Mrs. Nevill to consent to it, that her trembling niece agreed once more to try if it was possible to oblige her.

' Harry was distracted with her sufferings, and a thousand times reproached himself for consenting to make the experiment. "Why," cried he, with fervor pressing her fondly to his breast, "why did I consent to give my Emily all this uneasiness? Heaven is my witness, 'tis not with any interested views I seek his favour. No, I am blessed with the invaluable heart, the tender affection, of his daughter; I ask no more. Did I not believe it would give my angel a sensible pleasure to receive her father's sanction to what she has done, to be once more restored to his favour, by Heaven, not all his wealth, nor that of the whole earth, should tempt me to expose her to one moment's pain."—Had it not been for the persuasions of his friends, 'tis certain, he would instantly have returned without making any further trial; but both Mr. Nevill and his lady said so much on the subject, that he was at last prevailed upon to consent.

' The carriage was once more ordered; and every method, every endearing argument, used to prevent another disappointment. Her emotions were still inconceivably great. As they approached the well-known door, her terror increased so much, that all her fears returned; and Harry again insisted they should give up their design.—"No, I am better; I think I can now support myself," cried Emily, finding he was going to order the coach back: "indulge me one moment; let me try to recollect myself an instant, and I will attend you. There," continued she, sighing deeply, "that sigh has relieved me; I am better; let us go on; I think I can now bear the dreadful scene."

‘ The carriage stopped.—“ Now, my love,” cried he, with looks of tender anxiety, “ a few moments, and all your fears will be over. Take courage; why indulge those distressing apprehensions? am I not with you? are you not under the protection of your husband? who then shall dare to offer you any indignity?”

‘ With trembling steps and beating heart, she suffered him to lead, or rather carry, her into the house. A servant, respectfully bowing, immediately conducted them to the apartment where sat the marquis and his lady. Mrs. Nevill entered first. Then followed Harry, leading his Emily, pale as death, scarce breathing. She had but just power to advance to where he stood, in the utmost consternation, when, casting herself at his feet, and clasping his knees, she cried, “ O sir! O my father! can you forgive your Emily—?” She could add no more; her strength failed her. She raised, with supplicating looks, her lovely eyes to his face, and fell lifeless on the breast of her suffering Harry.

‘ Mrs. Nevill, who expected nothing less, and who alone of all the company retained any degree of composure, ran to their assistance, and, raising her from the floor, placed her on a sofa; Harry at the same time begging she would endeavour to restore his dying angel, and uttering a thousand tender passionate expressions, every moment pressing her with the utmost fondness to his breast. He paid not the least attention to the astonished marquis, or his no-less-astonished though infinitely mortified lady. He was not for some time sensible they were present, as their surprize had totally deprived them of motion. Had they offered to assist his beloved, they would at once have gained his attention; but as they did not, he seemed to have forgot there were any such persons in the room.

‘ The sight of a daughter, so lovely too, in that lifeless condition, at length roused her astonished father. He could not behold her without visible emotions; he no longer endeavoured to check them: he was now no less eager than her distracted husband to restore the gentle Emily to life. Their united efforts at last brought her to herself. She opened her eyes, and, seeing her father thus tenderly assiduous, again fixed them with inexpressible sweetness on his face. ‘Twas some moments before she could express that gratitude with which her heart was oppressed. At last, “ Heaven, I thank thee,” cried she, taking his hand, which with the utmost affection she pressed to her lips, “ I adore thy goodness, for this blessing; I again see my loved father; I see him kind, I see him with looks of pity. He will forgive and restore to his affection his once-dear Emily.”

‘ He

‘ He raised her, and, pressing her to his breast with visible fondness, “ This is too much,” cried he, gazing on her, “ this is too much ; my heart is not proof against thy gentle timidity. Be comforted, my love ; and be assured, I no longer remember my perhaps unjust resentment. Yes, I do indeed forgive. I feel you are again infinitely dear to your father’s heart. Look up then, my Emily ; and from this happy moment let all the misery you have suffered be buried in oblivion.” He now turned to his transported son, and, taking his daughter’s hand, led her to him. “ Receive, Sir,” said he, “ from the hands of her father, a tenderly-beloved child. I am persuaded, you are not only worthy of her, but extremely sensible of her value. The affection, the unaffected fondness, you have just discovered, leaves me no room to doubt it, and gives me infinite satisfaction. May you be happy ! depend upon my utmost endeavours to promote your felicity. ’Tis all the return I can now make for what is past.”

“ Ah ! do not distress me by those reproaches,” cried Emily ; I alone have been to blame. I see my errors, I confess them ; but never more shall my adored father have cause to chide his grateful daughter.”

‘ The marquis now presented them both to his lady, who politely embraced them : no great tenderness indeed ; but ’twas not her favour they were solicitous to obtain. He next paid his compliments to his friend Mrs. Nevill, for whom he had ever entertained the highest esteem ; and, finding Mr. Nevill was of the party, instantly dispatched a servant, desiring his company immediately.

‘ The first transports of their joy a little over, they entered into conversation with tolerable composure, and, in obedience to the desire of the marquis, gave him a minute account of all those particulars with which he was yet unacquainted. Nothing was now wanting to compleat their felicity. Harry became every hour more dear to the marquis. Even his lady, whose self-interested hopes were by this event so disconcerted, could not behold the elegant pair with indifference.

‘ The news of this event was soon published : every one came to congratulate them on the happy occasion ; nor did the marquis omit any thing that could serve to testify the sincerity of his joy. His house from that day became a scene of festivity ; nothing thought of but amusements of various kinds. Balls and entertainments perpetually, at which the charming Harry and his Emily shone with unrivalled lustre.’

IX. *The Mistakes of the Heart: or, Memoirs of Lady Carolina Pelham and Lady Victoria Nevil. In a Series of Letters published by M. Treyffac de Vergy, Counsellor in the Parliaments of Paris and Bourdeaux. Three Vols. 8vo. Pr. 7s. 6d. Murdoch.*

THE author of this novel appears to be sufficiently conversant in all the mazes of that part of the human constitution which is the subject of these memoirs, and to be himself endowed with no small degree of sensibility to the tender emotions of the heart. It must be acknowledged that in some of his portraits, his imagination is not entirely chaste, and that he has dressed the power of Love in all the allurements of the Graces. His vivacity, however, is agreeable, his sentiments are natural, and when we consider that the author is a foreigner, we cannot help being surprised at the elegance of his composition. The following letter will give our readers a general idea of this performance.

‘ Lady CAROLINA PELHAM to Lady VICTORIA NEVIL.

‘ How came you, dear Victoria, not to be most agreeably entertained with Sir John’s lively conversation, and prefer to him the modest and plain Mr. Frosby? Have you neither vanity, nor self-love? Is not my Victoria ashamed to glory in a virtuous lover, when in opposition to a courtier, so highly celebrated for his taste and brilliancy of wit? You dare openly to declare, that decency and morals are the only amiable and essential qualities in a man, when the whole world rise in defence of gallantry, intrigue, and perfidy!—How lady Preston, and lady Coquet will exclaim against such a novelty! How they will sneer, when I shall whisper them that Sir John is not to be praised for being young, handsome, rich, and the very pink of coxcombs!—I am at a loss, Victoria, how to justify such an extraordinary proceeding. What can I say?—Come—let me see.—I could—No: it won’t do—This will do better—better! How!—I’ll so rack my brains—Have we no instance of a petit-maitre left off for—for what?—The character is so old,—or so new,—that there is hardly an expression to—O! I’ll find it out.—Yes, yes, I have it; for *a man of sense*. Is not this a pretty word, Victoria?—How frightful would be the sound of it in a polite *drum*!—How exquisitely odious to a fashionable lady!—Well, have we no such instance to produce in your ladyship’s favour?—Where shall I look for it?—At court?—In the city?—Where shall I look for it, Victoria?—Had you really this particular way of thinking, loving, and behaving,—how jealous I should be! The delightful

lightful thing, to be spoken of in the drawing-room, and at every rout, as a yet unseen piece of nature!—to fix upon one's self every eye and every tongue!—Oh! let the manner be ever so out of the way, it must be above the expectations of the proudest heart.—Who could resist the temptation, when attended with so much glory!—But—but—How many butts against the thirsty soul panting after fame and distinction!—Had you wisdom, talents, and beauty, united to the most refined, enchanting degree—Were you unrivalled for grace and wit—Could you with a word, or a smile, force all men to your feet, and throw them into raptures—even then, Victoria, you should be the object of malice and discontent—Even then, you should be railed at by your most sanguine admirers.

' 'Tis not in our borrowed existence to applaud virtues we are deprived of: far from being inclined to acknowledge a superiority, which humbles our pride, we are always ready to represent it in an odious and despicable light. Slander, Victoria, is a weapon trusted in our hands, by fashion and pleasure, to oppose the bold spirits that presume to lead us into the solitary paths of honour and decency. The reason of a few individuals has been, is, and ever shall be, drowned amidst the clamours of the multitude. The general cry being for the folly in fashion, whoever disregards it, is treated as a common enemy, and dangerous innovator.

' How happy is a private station in life!—How happy that position in which we are free from the lash of mode and criticism!—What do I say! Is there any happiness where it is not felt? Is there any poignancy of taste, when obstacles interfere not between passions and the object we eagerly seek after?—To be compelled to wander over bushes and thorns, before we shelter in the bewitching arbour of peace and voluptuousness!—Killing thought, Victoria!—Adieu! adieu! Continue to love Frosby—to laugh at fashion—and to believe me yours forever.

CAROLINA.'

X. *Letters to the Right Honourable the Earl of Hillsborough, from Governor Bernard, General Gage, and the Honourable his Majesty's Council for the Province of Massachusetts-Bay. With an Appendix, containing divers Proceedings referred to in the said Letters.* 8vo. Pr. 3s. Almon.

WE apprehend, that most, if not all, of those letters have been published from the Bolton original, in our common News-Papers; and the public is but too well acquainted of the disputes between governor Bernard, and the inhabitants of the pro-

province of Massachusetts-Bay. The first of those letters is dated November 1, 1768, the third day after general Gage and his officers arrived at Boston, to look to the quartering of the troops himself. Governor Bernard desired the Manufactory-house should be fitted up as barracks for the soldiers. This was violently opposed in council, and carried in the affirmative by six to five. We are, but too well acquainted with the difficulties he encountered in executing his proposal.

The next letter is from governor Bernard to the earl of Hillsborough, dated Boston, November 5, 1768. This letter relates chiefly to the commissioners of the customs who had been driven out of Boston. The governor desired the advice of the council, whether they might return to town, and re-assume their functions. 'This says the governor, was very embarrassing: if they answered yea, they would be chargeable with advising the return of the commissioners; if they said no, they would contradict all their assertions, that there was no occasion for troops to support the civil power. At last, an opinion was given for the return; but, in the mean time, an address was preparing for the general to remove the troops from Boston, in which many of the counsellors were deeply concerned, but pretended that they did not therein act as a council, but as private gentlemen. The address was presented, signed by fifteen of the council, though they knew that the matter did not rest with the general, who quartered the troops there, by his majesty's command. What is still more absurd, the very counsellors who had agreed to the return of the commissioners, issued a writing under their hands the very next day, holding them forth to the people, 'as men whose avarice having smothered in their hearts every sentiment of humanity towards this province, has impelled them to oppress it to the utmost of their power.'

The third letter from governor Bernard to the earl is dated the 12th of the same month, and relates the same dispatches received by the governor from his lordship, for the safety, it seems, of the commissioners. 'But, says the governor, though no exceptions were taken to particulars, the whole was objected to strongly, for this reason; that if they were to consent to this letter they should appear to approve of the censure your lordship has passed upon the town, which they would not admit it had deserved.' At last the governor sent for the justices and gave them their instructions in the council chamber. The next letter of the 14th contains some proposals from the governor for reforming the bench of justices, which met with many difficulties, and perhaps never was there known a more daring spirit of opposition to the legislature of Great Britain than pre-

vailed

vailed at that time all over the province. ' We have seen, says the governor, justices attending at Liberty-Tree; one to administer an oath to the stamp-master, when he was obliged to swear that he would not execute his office; another to perform the function of toast master; a third, but lately, to consult about fortifying the town; others to make a procession of forty-five carriages and ninety-two persons on the 14th of August last.'

The governor in the same letter laments that by the constitution of his government, the king has no power over the commissions which are granted in his name and under his seal. ' It is true, says he, the governor with the advice of council, can supersede him; but if he acts in a popular cause, under which opposition to government finds it easy to shelter itself, the council, who are themselves the creatures of the people, will never join with the governor in censuring *the overflowings of liberty*.' The governor then hints at some measures, which, if executed might remove the inconveniency.

The next letter, dated the 30th of November, contains some private altercation between one Mr. Bowdoin, a leading man in the council, and the governor; but the latter cleared himself to the satisfaction even of the majority of the council. The next letter, dated December the 5th, relates to the petitions to the two houses of parliament against the American acts of revenue, drawn up at Boston, and signed by one Mr. Danforth, in the name of a majority of the council.

We are next presented with the copy of a letter from general Gage, which is conceived in terms by no means favourable to the conduct and loyalty of the Bostonians.

Then follow letters from the council of the province of Massachusetts-Bay, in vindication of themselves, and the province, against the calumnies and misrepresentations of his excellency Francis Bernard, esq. governor of the said province. It is not to be expected, that we are to enter as parties into this dispute, which is before a higher tribunal. We cannot, however, help observing, that all the facts advanced by the governor, are conceived in terms equally simple and precise; but we cannot bestow the same character upon the letters of the council. Speaking of one of the governor's letters, which we have already mentioned, they proceed as follows.

' There are several other things in this letter, worthy of remark, which we beg leave here to mention.

" It is a great defect, he says, in this government, that the king has no power over the commissions, which are granted in his name and under his seal."

' But

‘ But if this be a defect, there’s a similar defect in the government of England, with regard to similar commissions. But your lordship is sensible; this is so far from being a defect with respect to some commissions; particularly those of the judges in England, that the king having no power over them, is esteemed the strongest security to the liberties and property of the subject. The removal of the pretended defect here, would put all the judges, justices and other civil officers under the power of a governor, whose power already, if a good governor, is apprehended to be sufficiently extensive; and if an arbitrary and oppressive one, much too extensive.’

This way of reasoning is as absurd as it is false, for the king can remove any justice of the peace out of the commission; and it is highly absurd to draw any comparison between the constitution of the mother-country, which is a sovereign independent state, and that of a petty dependent province.

XI. *An Extinct Peerage of England; containing an Account of all those noble Families whose Titles are extinct. From the earliest Accounts to the present Time. 18mo. Pr. 3s. 6d. Almon.*

THIS publication is collected from Dugdale and other heraldical writers; but had the editor consulted Segar’s Titles of Honour, he might have made it far more complete and useful. We have a specimen of his manner in the Family of

ALBEMARLE.

‘ Odo, nearly allied to William the Norman, was by him constituted earl of Albemarle, but engaging in some practices against his successor, William Rufus, was imprisoned, the time of his death not mentioned; he was succeeded in the honour by his son.

‘ Stephen was engaged in two several rebellions against Hen. I. in favour of his elder brother Robert duke of Normandy, but without success, nor does it appear what became of him; he was succeeded by

‘ William his son, who signalized himself at the famous battle of Northallerton, 1138, and for his bravery advanced to the earldom of Yorkshire; he died 1179, 25 Hen. II. and does not appear to have had any successor of the male line.

‘ William de Mandeville, earl of Essex, married Hawise, daughter and heir of the above William, and with her had all the inheritance and earldom of Albemarle, and was one of the justiciary on Richard the First’s expedition to the Holy Land; he died at Roan, 2 Ric. I. having no issue.

‘ Wil-

‘ William de Fortibus, by his marriage with Hawise, on the death of William de Mandeville, in her right became possessed of the earldom; he died 6 Ric. I. leaving issue, William, but it seems this earldom was so vested in Hawise, that she marrying with Baldwin de Betune, he had possession of the earldom, as annexed to the estates of his wife during his life; he died 14 John, 1212, and the honour descended to,

‘ William de Fortibus, only son and heir of William and Hawise, who, after the pursuit of various political measures, not much to his honour, went in pilgrimage to the Holy Land, 25 Hen. III. and died in his journey.

‘ William de Fortibus his only son and heir succeeded him, and died at Amiens, 1260.

‘ He had issue three sons and two daughters, who all died issueless; Avelyne the youngest daughter survived the others, and was her father’s heir. She married Edmund, second son of Hen. III. but dying issueless, in default of heirs, this earldom, with the honour of Holderness, were seized into the king’s hands.

‘ Thomas of Woodstock, seventh son of Ed. III. was 9 Ric. II. summoned to parliament. Duke of Albemarle he was 8 Ric. 2. on some offence given to the king, or his favourites, trepaned into France, and there basely murdered; he left several children, but none succeeded to the honour.

‘ Edward, son of Edmund duke of York, fifth son of Ed. III. appears next to have had the title; but he having been instrumental in the said murder, on the deposing of Ric. II. Edward was, 1 Hen. IV. deprived of the honour, and was slain 3 Hen. V. at the battle of Agincourt.

‘ Thomas Plantagenet, 13 Hen. IV. inherited the title: he was slain 9 Hen. V. and left no issue.

‘ Richard Beauchamp, 6 Hen. VI. made earl of Albemarle, and died 17th of that reign, from which time the dukedom lay dormant, until 12 Car. II. 1660; and farther of the earldom see under the title of Warwick.

‘ George Monk, of an ancient family in the county of Devon, and of lineal descent from the last mentioned earl of Albemarle, was for his important service in bringing about the Restoration, created, 12 Car. II. duke of Albemarle, earl of Torrington, and baron Monk of Potherige, Beauchamp, and Teyes.

‘ He first appeared in command of some forces in Cheshire, on the part of king Charles the First, was taken prisoner and committed to the Tower, whence, on the entire ruin of the king’s affairs, he was released by Cromwell, and made commander in chief of the commonwealth’s army in Scotland; whence,

whence, on the death of Oliver, and succession of Richard Cromwell, he marched the army up London, and in a short time after brought about the Restoration, and died 4 Jan. 1669.

By Ann his wife, daughter of Sir Thomas Clarges, he had issue Christopher, his only son and successor, who inherited various additional honours from the crown, and in 1686, in the quality of viceroy of Jamaica, died at that island without issue; the earldom revived in the family of Keppel, by patent 10 Feb. 1696, in which it now remains.

The account given by Segar of the Albemarle family, mentions the above Odo de Campaigne, earl of Albemarle, 9 W. II. (1096.) Segar likewise mentions designations with more precision than this editor. Though William earl of Albemarle, for instance, who was likewise earl of Yorkshire, is by him called William le Gras of the house of Champagne; and he informs us, that William de Mandevil, earl of Essex, was created earl of Albemarle, 26 Hen. II. 1180. As Segar is the dictator of English genealogy, we cannot expect to see any extinct peerage of England complete, without making his treatise, which was printed in 1720, the ground-work.

XII. *Rhetoric; or a View of its Principal Tropes and Figures, in their Origin and Powers: with a Variety of Rules to escape Errors and Blemishes, and attain Propriety and Elegance in Composition.* By Thomas Gibbons, D. D. 8vo. Pr. 6s. Buckland.

THIS publication is a strong confirmation of what the poet says,

‘A little learning is a dangerous thing.’

This author has just learning enough to murder some of the finest passages of antiquity in his translations, and to make Cicero and Quintilian appear as miserable authors as himself.

He begins with considering the general nature of tropes, in which we have the following notable passage, Quintilian will not admit that ‘hoary hairs should be still stiled the snow of the head, or that Jupiter should be said to foam the wintry Alps with a white snow.’ The author in a note quotes Quintilian’s words, ‘Sunt & duræ, id est, à longinquâ similitudine ductæ; ut capitis nives, & Jupiter hyernas cananive conspicuit Alpes.’ It happens very unfortunately that in the above passages the translation is not just and the quotation is not fair. Quintilian attacks a droll kind of a genius, who says that,

Jupiter

Jupiter hybernas cana nive conspuit Alpes.

In this there is some humour, and it did not escape the observation of Horace himself; but what can we make of the passage as represented by this author? That we may not, however, seem to condemn him unheard, let him speak for himself in the beginning of his second chapter.

‘An Ecphrasis is a figure, that by an exclamation shews some strong and vehement passion. It is expressed by such interjections, as, *O! Ob! Ah! Alas!* and the like, which may be called the signs of this figure.

‘Instances of this figure might be given in great variety: the following may suffice. Eve, being made acquainted that she must leave paradise, says,

‘O unexpected stroke! worse than that of death.

‘In like manner Penelope, in Ovid's *Epistles*, says to her husband Ulysses;

‘O had th' adult'rer, when he sought the shore,
Sunk in th' ocean, and been seen no more!

‘Cicero furnishes us with an example of this figure, when he concludes the narrative he had given of the punishment of a Roman citizen: ‘O delightful name of liberty! O glorious privilege of Rome! O thou Portian, and ye Sempronian laws! O thou tribunitial power, so ardently desired by the Roman people, and at last restored to them.’

‘We have a very lively instance of this figure in the *Oedipus Tyrannus* of Sophocles; where that unfortunate prince, overwhelmed with his calamities, is introduced as saying,

‘Ah! Ah! Ah! Ah!

Alas! Alas! I am undone:

Where am I, miserable wretch?

Where is my voice scatter'd that now fails me?

O Fortune, whither art thou fled?

O this cloud of night,

Detestable, oppressive,

Horrible, hopeless, and malignant!

Wo is me, and wo is me again.’

We believe we need only appeal to the above quotation to vindicate the character we have given of this work.

XIII. *Remarks on some Paragraphs in the Fourth Volume of Dr. Blackstone's Commentaries on the Laws of England, relating to the Dissenters.* By John Priestley, LL.D. F. R. S. 8vo. Pr. 1s. Johnson and Payne.

DR. Priestley has, upon cooler thoughts, made an apology for the many asperities, and some mistakes contained in this performance. This ought to mitigate the censure due to a publication fraught with mistated authorities, and inflammatory doctrines; but though we can pardon the impertinence of this writer towards Dr. Blackstone, some of his tenets deserve animadversion, especially such of them as do not fall within the dispute between him and his antagonist, which is merely political.

‘I cannot, says Dr. Priestley, help considering the established church of England, the established church of Scotland, and every other established church in the world, to be *idolatrours also*, in which supreme worship is paid to any other than *the one God and father of all, even the God and father of our Lord Jesus Christ*. Let it be observed, however, that I am far from considering those persons as guilty of the *sin* of idolatry, who really think that the Athanasian doctrine of the Trinity is consistent with the belief of the divine unity; that I am still farther from thinking, that because all Christian establishments agree in this great error, that they are therefore equal in all other respects; and farthest of all am I from thinking, that *involuntary errors*, of any kind, will be imputed to any set of men whatever, and that the favour of Almighty God will be denied even to Papists, Mahometans, or Heathens, as such. May I relinquish every thing most dear to me, rather than give up this great foundation of *universal charity*.’

It would, perhaps, be pretty difficult for the author to reconcile this note to the doctrine of the Trinity, as maintained in all Christian churches against the Arians and Deists, and equally difficult to reconcile it to common sense.

Dr. Priestley says, in another note, that ‘James I. however, was so zealous a presbyterian, originally, that he used to call the English liturgy, *an ill said mass*; and had no opinion of bishops till he found how convenient they were to his system of arbitrary power.

‘I am at a loss to know what this writer means by saying, p. 429. “On the accession of king James I. no new degree of royal power was added to, or exercised by him.” Rapin says, “It is certain that James’s chief care after his accession, was to maintain the prerogative royal in its utmost extent,

extent, nay to carry it higher than any of his predecessors. He must, at the time I am now speaking of, have conceived a larger notion, than had been hitherto formed, of the power of an English king; since when he came to Newark, he ordered a cut-purse to be hanged, by his sole warrant, and without trial. It cannot be denied, that this was beyond the lawful power of a king of England, and contrary to the privileges of the English nation." Perhaps Dr. Blackstone may not have read Rapin, or may think him an historian of no credit.

These are dogmatical tenets, frivolous in substance, and false in fact. We will venture to say, and appeal for the truth to any writer of credit, that James I. even before he came to England, never was a presbyterian, that he never inclined to that sect, and that the whole drift of his reign was to re-establish episcopacy, which, during his minority, had received several dangerous wounds from the great nobility, who had engrossed the church-lands.

With regard to that prince's ordering a cut-purse to be hanged by his own warrant without trial, it was a personal, and, indeed, indefensible act of power; but it was committed before his coronation, and was unconnected with those prerogatives which he afterwards claimed by law. Obnoxious, however, as this precedent is, it may be paralleled by many instances of the like nature in the reigns of his English predecessors, without their being accused of violating the privileges of the English nation. James had but a few days left his native country, where such summary proceedings were common.

It happens unfortunately, that king William before he came to the crown of England was thought to be of the Presbyterian religion; but it is very certain, that after he mounted the throne, he was as great a friend as James I. was to episcopacy, and would even have continued it with the Scots, had not their prelates been mad enough to refuse submission to his authority.

Without disputing the fact of the cut-purse having been informally hanged by James I. let us compare that atrocious action, with the massacre of Glenco, in which a whole tribe of innocent subjects were murdered in one night, by the mandate of that very prince who came to rescue the laws and liberties of the three kingdoms.

With regard to Rapin, we shall not pretend to answer for Dr. Blackstone's opinion; but our own is, that he is an author of very little credit, because he was too ignorant of all languages but the French, and too uninformed to write a history of England.

XIV. *A Reply to Dr. Priestley's Remarks on the Fourth Volume of the Commentaries on the Laws of England. By the Author of the Commentaries.* 8vo. Pr. 6d. Bathurst.

THIS reply is penned in terms so moderate and gentle, that it drew from Dr. Priestly the apology mentioned in the last article, which was, however, an apology for the manner rather than the matter contained in his invective against the church of England and the person of his antagonist. He clears himself unanswerably from the charges of intolérance brought against him, and at the same time, with a candour uncommon among modern authors, he acknowledges that a capital passage complained of by Dr. Priestly, is somewhat incorrect and confused, and might, says he, lead a willing critic to conclude, that a general reflection was intended on the spirit, the doctrines, and the practice of the body of our *modern* dissenters. A reflection which I totally disapprove: being persuaded, that by far the greater part of those, who have now the misfortune to differ from us in their notions of ecclesiastical government and public worship, have notwithstanding a proper and decent respect for the church established by law; detest all outrageous attacks on its ministers, liturgy, and doctrines; and are zealous in supporting those two great objects of every good citizen's care, and which are not so incompatible as some persons seem to imagine, with the civil liberties and the peace of their country. And so far am I from wishing to perpetuate or widen our unhappy differences, that I shall make it my care, in every subsequent edition of this volume, so to rectify the clause in question, as to render it more expressive of that meaning which I here avow; and which, if read with a due degree of candour, might before have been easily discerned.

Dr. Blackstone, notwithstanding the above ingenuous declaration, thinks, that nonconformity is still a crime by the laws of England, and has heavy penalties annexed to it. To prove this he observes, that the act of toleration still keeps the old laws in force against all papists, oppugners of the Trinity, and persons of no religion at all; and that the reviling the ordinances of the church is a crime of a much grosser nature than mere nonconformity. In short we think that the most rational though rigid dissenter must, with Dr. Blackstone, be of opinion, that the treating an established religion with open indecency deserves punishment.

We could have wished that Dr. Blackstone, contemptible as his antagonist's observations are, had not touched on the union of England with Scotland; and that he had not endeavoured to fortify

fortify his opinion with such fallible authorities as bishop Burnet and two speeches made or supposed to be made by the late duke of Argyle, and the earl Cowper, in the house of peers, when they were in the vinegar of their wrath against the court. The act of union has not, take it all in all, perhaps a precedent in history; and the doctrine laid down by Burnet, and seemingly admitted by Dr. Blackstone, that 'where a supreme legislature is once acknowledged nothing can be unalterable,' will, we apprehend, be considered by some Scotchmen as a mere piece of sophistry. Had all the articles of the union, or had none of them, been alterable by a British parliament, a supreme legislature was certainly supposeable; but *exceptio firmat regulam*. It is well known, that John the great duke of Argyle, brother to the last, was of that opinion; and we are surprized that Dr. Blackstone did not observe that *pacta conventa* could not be broken. The nearest parallel that we believe history mentions to the case of England and Scotland is that of Poland and Lithuania; but we believe that neither the Poles nor the Lithuanians ever supposed that the contract made with the house of Jagellon was controulable by any sovereign power.

Upon the whole we think that Dr. Blackstone has acquitted himself in this controversy greatly to the honour of his moderation as well as learning.

XV. *Modern Letters in French and English. Divided into Two Parts.* Part I. contains Fifty Letters, with their Answers, on a Variety of familiar Subjects, equally entertaining and instructive. Part II. includes some Observations on commercial Stile, with Models of Letters, Bills, &c. relative to the mercantile Business. To which are annexed, Accurate Directions with Regard to the proper Form of writing to Superiors, Equals, and Inferiors. By Mr. Porny, French Master at Eton-College. 8vo. Pr. 4s. Nourse.

WE are informed by the author, in an advertisement, that his inducement for printing these letters was merely to facilitate, to his scholars, the attainment of the epistolary style, whilst they are improving themselves in the French language. In order to render such a collection the more agreeable and useful, he thought proper to mix with familiar letters some that are amusing and instructive. The following is the author's Preliminary Discourse of Letters in general.

I do not think it necessary to prescribe here rules for acquiring an epistolary stile; we have already many books that

abound with instructions concerning the method of writing, notwithstanding we have made no improvements therein: the small advantage derived from them, is an incontestable proof, that instead of enabling us to compose a letter with propriety, they tend only to perplex and embarrass us.

‘ The most certain rule is, to write as we speak. Think and speak properly, and you will consequently write well. Nature, it is said, forms poets, and art produces orators. If nature does not contribute to make us good writers, by endowing us with a happy disposition, we shall find it extremely difficult to attain the epistolary stile.

‘ When we are not born with this precious talent, we should read much, and transcribe well-written letters, of the best repute; by these means we shall be able to acquire by degrees an epistolary stile, and both art and study will unite in supplying the defects of nature.

‘ In my opinion, there are only three observations to be made in letters—1. To be careful that we are not too assuming in our addresses to superiors—2. Not to be too abject, in writing to inferiors.—3. To maintain an equal rank when we write to those on a level with us. Afterwards, having reflected for a short space on the subject of our letter, we should immediately proceed to the contents of it, beginning, without using tedious circumlocutions, and imagine ourselves speaking to the person we are writing to.

‘ Avoid all affectation in your letters. Let every thing flow from the source. Write as you would speak, that is, without art or study, and without aiming to display your wit. Be not proud of making a shew of your fine thoughts in the epistolary stile; reserve such for public orations, and a sublime stile.

‘ Were a foreigner to write from the utmost limits of the earth, we should be capable of judging from his letters, whether he was possessed of genius, science, and politeness, if we perceived they were embellished with an easy, simple, and natural turn, and at the same time, with that exactness and delicacy of expression, which diffuse throughout the whole those graces that are the pure effect of nature. If, on the contrary, his thoughts are confused, his phrases unnatural, and divested of that charming simplicity, which is the characteristic of the epistolary stile, we may venture to pronounce him a person of a mean understanding and injudicious taste.

‘ The best writers never scruple to make a foul copy, when they write letters of consequence; pursue the same method. Peruse over and over again your letters. Be not weary of correcting, and expunging what you may observe defective, before you transcribe them fair. By attending to these little

precautions, you will be insensibly enabled to write with elegance. As to the formalities, which are to be observed towards persons of different conditions, they shall be sufficiently discussed in the Appendix.

To each letter in this collection an answer is subjoined; and some specimens are also given of the mercantile style.

If a proficiency in any species of literary composition is to be attained by example, it is certain in that of the epistolary style: and as it is of the most universal use in life, and generally begun at a period before the mind has been formed to reflection, assistances of his kind are undoubtedly useful, especially when they contribute to the improvement in a language: and for these reasons, we think, Mr. Porny's letters may be of advantage to young scholars, who are studying the French.

XVI. *A new Dictionary in French and English: containing all the French Words now in Use, with their different Acceptations properly explained in English, according to the genuine Spirit of both Languages. By Henry Fox. 12mo. Pr. 3s. Nourse.*

WE cannot give our readers a better idea of this work, than by referring them to the author's advertisement, which is as follows.

'The idea of compiling the following work first occurred to me, from conversing with several English gentlemen of rank and fortune, who had been taught the French language at home, and had spared no pains or expence to attain this polite and useful accomplishment: yet how great was my surprise, when I met them in several parts of Europe, to find that they were every where distinguished to be Britons; not merely by their pronunciation, but by the peculiar phrases they made use of, and the singular constructions of their sentences in speaking this polite language! Curiosity first induced me to trace the origin of this defect; and having found it, an ardent desire to serve my countrymen animated me to apply the remedy.

'The defect hinted at, arises from the common method of teaching the French language in England, by the Dictionaries and Grammars that prejudice and habit have exalted into vogue: some of these were compiled at the beginning of the present century; since which period, both the French and English languages have undergone great variations, and have been considerably improved; regardless of the perspicuity and correctness which new compositions, in either language, must require, the more modern productions seem to be copies after

originals, in which the defects are obstinately preserved, and the real merits of the ancient pieces are left out, to make room for new conceits. A variety of instances might be produced to support this charge; but the fear of injuring private property, these works being dispersed, not only in the booksellers shops, but, in short, throughout the kingdom, deters me from selecting their glaring imperfection: leaving it, therefore, to every learner to determine for himself, in a fair comparison, I shall only observe, it will be found, on examination, that in every Dictionary of the French and English languages now extant, the definition of French words, and their various acceptations, are often tortured from their true sense, to suit the idiom and phraseology of the English language. From hence it arises, that our young gentlemen, when they are on their travels, meet with many sensible mortifications; for imagining that they understand the French language, from being able to converse frequently, they were astonished to find their conversation become occasionally the subject of pleasantry and ridicule. Yet nothing is more natural, if it be considered, that they talk and write *English French*, if I may be allowed the expression, instead of genuine French. To prevent this, is the design of the present work, in which the greatest care has been taken to collate the various significations of every word now in use in the French language, from the best writers in France, down to the very last publication on the subject, before this work went to the press.

‘The natural, accustomary, and polite sense is given to every French word, and its similar signification is carefully selected from the most approved English writers; but the acceptation of the French word is not strained, to conform it to an English meaning it will not bear; neither is the English forcibly ingrafted on the French stock. Thus I have endeavoured to remedy an error which has often excited laughter in conversation, rendered epistolary correspondence unintelligible, and disfigured translation; how far I have succeeded must be left to the determination of the public, to whose judgment I submit the work.’

XVII. *A Vindication of the Athanasian Creed, in respect to the explicit Explanation of the Three Distinct Persons in the Godhead; and of the Incarnation of our Lord Jesus Christ.* By Francis Lloyd, A. M. Rector of Totterscliffe, Kent. 8vo. Pr. 1s, Bladon.

THIS author calls the Athanasian creed ‘a treasure of inestimable value, worthy of being transmitted down to the latest posterity, as a standard of sound doctrine, in points which

which cannot be dispensed with.' He does not propose, he says, to offer a general vindication of the whole; but only of that part of it, which respects the *manner* in which the chief articles of it are explained. With this view he mentions some of the principal heresies, which appeared in the early ages of the church, and from thence endeavours to evince 'the necessity and expediency of guarding those essential points of faith, which they respectively attacked, by *sound and scripture explanations.*' He thinks, that the compilers of this famous creed, when considered in this light, must appear to every serious, candid, and impartial christian, highly deserving of honour, deference, and respect; and that the want of considering them in this view has betrayed many to think unfavourably of them and their production.

In a postscript to this tract, the author makes the following remarks on that paragraph of archbishop Tillotson's letter to bishop Burnet, in which his grace expresses his disapprobation of the Athanasian creed:

'It is pretty well known, that judge Burnet, who published this letter, was no great friend to this creed; and it is very certain, that the archbishop's sentiments exactly corresponded with the essential points contained in it.

'His sermon upon the unity of the Divine Nature, and the Blessed Trinity, &c. which was published by himself, clearly shews his firm belief of this doctrine. And his sermon upon the incarnation of Christ strongly expresses the *Union* of the two natures in *One* person. In the first volume of his sermons, folio edition, page 433, he delivers himself thus—"In this expression, "the word was made flesh," "is likewise implied the union of the *divinity* with *Human Nature* in *One Person*. And this the text expresseth in such words as seem to signify a most perfect—and intimate and vital union of the divine and human natures of Christ in *One Person*. "The Word was made or became flesh:" "Which, what else can it signify but one of these two things? either that the eternal Word, and only begotten Son of God, was changed into a man, which is not only impossible to be, but impious to imagine: or else, that the Son of God did assume our nature and became man, by his divinity being united to human nature, as the soul is vitally united to the body, without either being changed into it—or confounded with it—or swallowed up by it, &c." The explanation of the *Athanasian Creed* is not more express and explicit than this. His sentiments upon the Trinity are nearly as expressive.

'Now these essential points granted and acknowledged, being the main sum and substance of this famous Creed—what could

could induce the archbishop to make such a strange, imprudent, and inconsistent declaration, as mentioned in the letter under consideration? The objection of the opposers of this creed is commonly founded upon the disbelief of the doctrines, which are explained in it: but a sincere believer can have no objection or scruple of this sort—and consequently cannot with any propriety entertain a wish for the abolishing of it.

* Either, therefore, the letter quoted by the bishop's son must be spurious—or he has not given us the *whole* of it—and fairly informed us upon what account the wish was expressed. The mildness of the archbishop's nature might possibly dispose him to disrelish the damnatory clauses, when taken in a rigid sense, and applied to every *word* and *sentence* in it: but this, as already shewn, could not be the intention of the compilers—and therefore ought not to be a matter of offence to any sensible and candid man.

* Be this, however, as it may, the Arians and Socinians can acquire no real advantage to themselves, upon the supposition, that he did thus actually lay himself open; as he believed doctrines which they virulently oppose—and as his authority, though very considerable, is not infallible: his sermon upon the Eternity of Hell-Torments is treated in too unguarded a manner, and has a tendency to weaken one of the important sanctions of Christianity. But as his practical discourses have done infinite service to religion and morality—and his controversial writings have undermined some of the strong bulwarks of popery, and laid them level with the ground, never to emerge or to recover their former grandeur; it shall only be observed of this great man, what the poet observes of the shining ornament of Greece—

—*Quandoque bonus dormitat Homerus*—

* That we should grant the same indulgence, which the generous critick did, viz.

Verum opere in longo fas est obrepere Somnum.

As the sentiments of archbishop Tillotson, concerning the Athanasian Creed are frequently mentioned, we shall give our readers his grace's letter.

“ Lambeth-House, Oct. 23, 1694.

“ My Lord,

“ I have with great pleasure and satisfaction, read over the great volume you sent me, and am astonished to see so vast a work begun and finished in so short a time. In the article of the Trinity, you have said all that, I think, can be said upon
so

so obscure and difficult an argument. The Socinians have just now published an answer to us all, but I have not had a sight of it. The negative articles against the church of Rome you have very fully explained, and with great learning and judgment: concerning these you will meet with no opposition among ourselves. The greatest danger was to be apprehended from the points in difference between the Calvinists and Remonstrants, in which you have shewn not only great skill and moderation, but great prudence, in contenting yourself to represent both sides impartially, without any positive declaration of your own judgment. The account given of Athanasius's Creed seems to me no wise satisfactory, I wish we were well rid of it. I pray God to preserve your lordship, to do more such services to the church.

" I am, My Lord,

" Yours most affectionately,

" JO. CANT."

This is the whole of the archbishop's letter, as it is published. We see not the least reason to suspect its authenticity, or to suppose with Mr. Lloyd, that any part of it has been suppressed. The sentiments through the whole are perfectly consistent, and expressive of the author's moderation. The sentence in question is extremely clear. The reader may at once perceive the ground of the archbishop's wish; and on that head can require no farther information. It may be observed, that this letter was only written about a month before the archbishop's death, and therefore, whatever might be his opinion concerning the Creed, or the point it contains, in the former part of his life, we may, at least conclude, that these were his final sentiments, or his *last thoughts*. Whitby, and many other eminent men had their *Ἐπεὶ δὲ Φορτισθεὶς*, and why should not Tillotson? But be this as it may, it is impossible to know, by any passages in the sermons of this eminent divine, what opinion he entertained of the Creed in question.—What our author says in vindication of it, will yield very little information or satisfaction to those who have in any degree studied the subject.

MONTHLY CATALOGUE.

18. *Historical Anecdotes of some of the Howard Family, by the Honourable Charles Howard, Esq.* 8vo. Pr. 3s. 6d. Robson.

WE are sorry if any recent occurrence has given rise to this publication. The name of Howard must ever be dear to Englishmen, and we hope the public will never stand in need of a memento for preserving their spirit and patriotism to the latest ages. As the greatest part of this publication has already appeared in print, it does not fall within our plan. The editor shews a proper dislike of lord Howard of Escrick, who turned evidence against his friend John lord Russel, in the protestant plot, cooked up by way of retaliation, to one equally infamous towards the end of Charles the II'd's reign. A short account of the editor's grandfather and father, drawn up in the spirit with which Erasmus would have written had he been in our author's situation, forms almost the only original matter in those anecdotes, which may be placed amongst the few pious parentalia of the present age.

19. *An Account of King's-College Chapel, in Cambridge; (embellished with a Plate of the Chapel: and a Print of the Author executed by a Gentleman of the University) including a Character of Henry VI. and a short History of the Foundation of his two Colleges, King's and Eton. To which is added, a List of the Provosts, Bishops, Statesmen, learned Writers, Martyrs and Confessors, who were formerly Members of King's-College; extracted partly from Fuller's Church-History of Britain.—The Author's Apology and grateful Acknowledgments to his Subscribers.—With Copies of several ancient Indentures, setting forth an Account of many different Sums of Money expended on finishing and glazing the Chapel.—Each particular Beauty of the Windows remarked. By Henry Malden, Chapel-Clerk, 12mo. Pr. 1s. Crowder.*

This book deserves a place among the foremost of those little tracts, which are stiled *Guides* or *Companions*, and are usually offered to strangers, who go to see the curiosities of remarkable places.

20. *Friendship: A Poem inscribed to a Friend: To which is added, an Ode.* 4to. Pr. 2s. 6d. Kearsly.

This very refined author sets out by telling us in his preface, that the subject of his 'poem is of so delicate a nature that he believes this is one reason why it has been so seldom treated of, and why it has not been oftener attempted in poetic composition.' On the contrary, we know no subject that has oftener engaged the

the attention of the Muses. In recounting the motives of his publication he tells us the fairest way is to deal *handsomely* with truth. He afterwards tells us, that when we handle it in a dogmatical way it is *handsomely* spoken of; and then we are informed that friendship is every where received with a good grace, and spoken of *handsomely* in the world: all those profound discoveries are made in his preface.

As to the poem itself, we should treat it very *unhandsomely* should we deny it some poetical merit, and the author an uncommon degree of knowledge in antient philosophy, witness the following lines.

‘ Say, what can raise

The soul of harmony, like Friendship’s name?
 What indignation’s frown, like this abus’d?
 On wing excursive, through the ample round
 Of nature, take thy flight—this nether world,
 And its flight barriers pass—in rapid course,
 Borne by imagination’s airy power,
 Yon lucent regions pierce—attentive there,
 With ear enraptur’d catch the tuneful sound,
 With Plato in sublime idea wrapt,
 Of the according spheres.—Then down the track
 Of beaming-day, which the refulgent sun
 Darts eastward on the peopl’d world, descend;
 And, with immortal Newton, see each ray
 Unfold harmonious hues, from the deep dye,
 That purples o’er the vi’let’s fragrant head,
 To that gay tinct that flames through half the skies,
 Ere evening cast her mantle all around:
 Then say! does all this harmony delight,
 Like unison of souls?—Is ought so fair,
 When drawn at length in her celestial grace,
 With all the social virtues in her train,
 As sacred Friendship?—Glicon’s wond’rous forms,
 And all that great Praxitiles could draw,
 With magic chisel, forth—and Phidias’ self,
 Who with the air majestic of a god,
 Feign’d the Olympian Jove—less please the eye
 Of each admiring age, than does the mind,
 The virtuous mind, fair Friendship’s heav’nly form.’

A great part of this poem, however, is no better than common-place declamation. The following lines are uncommonly beautiful:

‘ Then through the vault of heav’n let thunders roar:
 And volly’d light’ning, in a sudden blaze,

Un-

Unfold all earth and heav'n—the friendly soul
 Sits all unmov'd amidst the awful scene,
 Nor fears the dissolution of the world.
 Up to paternal love, the mind serene
 Complacent turns its eye—and feels within,
 From all the social instincts of the soul,
 Presages sure of bliss—If, while on earth,
 From the refin'd affections of the breast,
 Call'd forth by all the charities of life,
 Our bliss supreme arose—and in this bliss
 We trac'd essential goodness, from whose works,
 Auspicious we conclude, that heav'n's design
 Unfolded here, beyond the silent grave
 Shall meet completion; joyful then the mind
 Infers *eternal Friendship*—Hope, elate,
 Springs forward in existence—unconfin'd
 Through boundless regions of a happier state,
 Beyond the bourn of death, or time's barrier,
 Ranges triumphant—Friendship onward led
 By hope divine, feels her celestial birth;
 And to her willing vot'ries points out heav'n.

Annexed to this poem is an ode in blank verse, the subject of which seems to be a female friend, at some watering-place, for the benefit of her health.

21. *The Court of Thespis; being a Collection of the most admired Prologues and Epilogues that have appeared for many Years; written by some of the most approved Wits of the Age, viz. Garrick, Colman, Foote, Murphy, Lloyd, &c. 8vo. Pr. 1s. 6d. Richardson and Urquhart.*

Prologues and epilogues being considered only as appendages to dramatic productions, have never become the object of critical examination: and it may perhaps be owing, in part, to this indulgence, that they have degenerated from their original purity and intention. Indeed, it seems but reasonable, that addresses which are calculated to conciliate our favour, or deprecate our prejudice, should at least be received with candour. There are, however, certain limits, by which these kinds of poetical composition ought to be circumscribed, if we would adhere to propriety, and justness of taste, and not confound the provinces of the tragic and comic muse. In the last mentioned circumstances, the poets of our country have, perhaps, been more culpable than those of any other: whether it proceeds from the vivacity of their genius, or that they sacrifice to the levity of their audience, we shall not pretend to deter-

determine. Whatever is the cause, we could wish to see the Gothick innovation of annexing a ludicrous epilogue to a tragedy, wholly banished from our theatres; as such a practice is not only unnatural, but subversive of the very end of tragical representations. The time has been, when, through the servility or diffidence of authors, the tragic muse was so far debased, as to have her buskins pulled off upon addressing the audience, and submit to request their favour, in the meanest strains of solicitation. In the prologues, however, she has now recovered her natural dignity of address; and it would afford us pleasure that the absurd custom were abolished, of her distresses being ridiculed, at her exit, by her flippant and facetious, but, in this case, impertinent sister.

What we have here said, in regard to the modern epilogue, is to be understood only so far as it is unsuitable to tragedy: for when confined to representations of the comic kind, it extorts our applause; and, in this collection, there are many epilogues, which, for exquisite humour, and brilliancy of wit, will ever be regarded with admiration.

22. *A Mirror for the Multitude; or Wilkes no Patriot.* 8vo. Pr. 1s. 6d. Bladon.

As we never give quarter to railing accusations against the government, we can give none to publications of the same kind against its opponents. We condemn, equally in both, general charges; and think that they are as pernicious to public liberty as general warrants. Wicked ministers, corrupted parliaments, terrible grievances, a betrayed nation, and the like, cost the opposition nothing but pen and ink; and they are just as cheap as despicable incendiaries, wicked rioters, malice, falsehood, and scurrility, and such epithets that drop from the pens of ministers and their agents. It generally happens indeed that a public writer has no opportunity of giving the world legal proof of what he advances; but no author ought to be above specifying that kind of proof, which can satisfy his readers as to the justice of the accusation.

The performance before us is nothing behind the parties it attacks either in dulness or scurrility, and sometimes falsehood. Its abuse of Mr. Wilkes is so illiberal, unjust, and indefinite, that by the stile and manner of the author we suspect him to be some hungry Scotchman, fellow-tenant with that patriot who has given him credit for his publication, an art which is well known, and has been often practised. At least, the stupid abuse continued in this pamphlet against Mr. Wilkes and his friends can scarcely fail of turning out to their advantage.

23. Dr.

23. Dr. Musgrave's Reply to a Letter published in the *Newspapers* by the Chevalier D'Eon. 8vo. Pr. 1s. Wilkie.

Horace, in speaking of the mountain in labour, says that it brought forth a mouse, which is more than this mountain Musgrave has done. He enters, in the reply before us, into a sham controversy with the Chevalier D'Eon, and reprints a number of fantastical letters and advertisements that have already appeared in common news papers. He then endeavours to torture some ambiguous French phrases that are to be found in the publication emitted by D'Eon, into some meaning (he best knows what) of a plot formed against this nation between the dukes of Praslin and Nivernois ; but with what candour, let the following passage proclaim. After a most ridiculous picture of the duke of Nivernois's hypocrisy, ' the duke de Praslin, says he, is certainly a better man, who appears to feel some compunction for the part he is acting. Compunction in a French minister is so rare a thing, that I hope the reader will make great deductions from his faults on that account. His words are these in a letter to M. de Nivernois, dated Paris, April 16, 1763.

" Il est bien vrai que nous faisons tous deux un metier qui ne nous convenient pas : Vous en serez bientôt debors & je serois bien content, si j'avois la même perspective."

IN ENGLISH.

" It is very true, that we are both of us practising a trade that we ought to be ashamed of. You will very soon be *ought* of it, and I assure you that I should be very glad, if I had the same prospect."

A reader who understands French will easily perceive how much Dr. Musgrave was puzzled in establishing this plot, when he translates the words ' un metier qui ne nous convient pas,' a trade that we ought to be ashamed of, instead of, a trade that suits neither of us ; and no doubt, a negotiation in which France was obliged to accept of terms, instead of dictating them, was as mortifying to the ambassador as it was to the minister. The doctor shews equal sagacity in forming a deep scheme for the destruction of England in some harmless railery of the duke de Nivernois upon Boucher, one of his domestics, whom he had sent to France, and who he said was a clever little fellow, (*un bien joli sujet*), and that he could give a very good account of England for the short time he was in it.

The doctor next attacks those English friends, who, he thinks, has bound D'Eon to secrecy ; but we dare affirm, by
 2 this

this time, the public must have thought him the most incurable of madmen, had they, during their greatest intimacy with the doctor treated his discoveries in any other manner than with the most sovereign contempt; mixed, perhaps, with some pity for the state of his intellects.

The doctor, towards the close of his pamphlet, gives us a fresh specimen of his abilities, and how well he understands the constitution of his country, by prescribing a nostrum for the recovery of the body politic. This is to rescind the vote of approbation of the late peace pronounced by parliament; 'after which, continues he, the merits of the peace may be again brought upon the carpet, as new matter, not yet prejudged by parliament.'

There is not, doctor, a boy, who handles a pestle in your political mortar, who does not know that the makers of the late peace are amenable to public justice, and that the peace may be condemned without any rescissory vote; witness the case of the earl of Oxford, who was impeached for the peace of Utrecht.

24. *A Refutation of a false Aspersion first thrown out upon Samuel Vaughan, esq. in the Public Ledger of the 23d of August, 1769, and since that Time industriously propagated, with an Intent to injure him in the Eye of the Public.* 8vo. Pr. 1s. Dilly.

As our Review is not intended to be a mercantile ledger-book, we shall not enter into Mr. Vaughan's private disputes as a merchant; nor do we know for what purpose this train is thrown out to the public. If it is to divert its attention from any other point, the design is too gross to have that effect, and Mr. Vaughan's friends must be sorry for his being obliged to have so often recourse to affidavit-making.

As to his differences with one Mr. Christopher, a Jamaica gentleman, and obliging him to make a public recantation of some injurious expressions he had made use of against Mr. Vaughan, we are sincerely of opinion, that Mr. Christopher, rather than stand the chance of a law-suit, in which he might be cast, made up the difference upon very cheap terms,—and so the matter ends.'

25. *Vox Populi Vox Dei. Lord Weymouth's Appeal to a General Court of India Proprietors considered.* 4to. Pr. 6d. Richardson and Urquhart.

These strictures in lord Weymouth's letters to the directors of the East India company are shrewd, sarcastic, and frequently pertinent; but we think it scarce consistent with prudence, or, indeed, with decency, to hold up to ridicule the
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letters and requisitions of a minister, where they do not evidently tend to enlarge the prerogative at the expence of the publick rights. In this light, the demand of the crown, that a servant of theirs should have a deliberative voice in the operations of peace and war, cannot be considered. It has ever been allowed to the commanders appointed by the crown, although never before stipulated.—It is well known that Mr. Tinker had a constant seat in the council at Bengal, and his name now appears in consultation to all the mercantile transactions during his residence in that country.—Yet we do not understand this compliment was attended with any inconvenience to the company—Mr. Adams indeed, in a particular dispute between the governor and council, where the matter in debate was to be determined by a majority of voices, prudently declined giving his vote; but it was then supposed he possessed the right of voting.

26. *Four Propositions, &c. shewing, not only, that the Distance of the Sun, as attempted to be determined from the Theory of Gravity, by a late Author, is, upon his own Principles, erroneous; but also that it is more than probable this Capital Question can never be satisfactorily answered by any Calculus of the Kind.* 8vo. Pr. 1s. 6d. Johnson and Payne

In an advertisement prefixed to this work, the author informs his readers, that prompted by curiosity, and a natural inclination for mathematical studies, he frequently amused himself in the perusal of a treatise, published about five years since, by Dr. Matthew Stewart, Professor of Mathematics in the University of Edinburgh: wherein he attempts to determine the distance of the sun from the earth, upon the theory of gravity; but finding, in the doctor's solution to this difficult and important problem, his numbers differed very considerably from those which had commonly been adopted by astronomers, was induced to examine the principles upon which the doctor had founded his calculations, and in the course of this enquiry, discovered that the former were very unsatisfactory, and the latter palpably wrong. He therefore thought it even incumbent upon him, as a lover of truth and a well wisher to the sciences, to lay his objections before the public; for notwithstanding the private papers of a few of the more eminent mathematicians may, as our author observes, have anticipated the substance of this publication, still there cannot but be a class of students who would wish to see the enquiry reduced to one entire point of view, and to have the doctor's principles examined in a manner pretty easy to be understood.

This

This treatise consists of four propositions. In the first, our author has determined the forces with which the sun disturbs the motion of the moon round the earth. The second contains the proportion between the variation of the sun's distance from the earth, and that of the corresponding solar force upon the moon in its orbit. In the third proposition, we have an investigation of the sum of all the mean solar forces for one quadrant of the moon's orbit. And the fourth contains a calculation relating to the motion of the apsides of the moon, when acted upon by a compound force tending to the center of the revolving body.

From the investigations in these propositions it will, says our author, plainly appear, 'that the variation of the disturbing force is extremely small, when compared with a corresponding variation of the sun's distance, and this, still less as the distance of the sun is greater, a conclusion directly contrary to the opinion of Dr. Stewart.' For, in the preface to *Traacts Physical and Mathematical*, it is said 'the method hinted at here, will give the solution more accurately, the more distant the sun is from the earth; for it proceeds on the supposition that the distance from the sun is great.' The next objection to Dr. Stewart arises from Corol. to proposition the fourth, page 30. where putting n for the mean disturbing force, P and p for the respective periodic times of the moon and earth, a for the sun's

distance, we have $\frac{8a^4 + 30a^2 + 297}{16a^4} \times \frac{p^2}{P^2} = n$, which reduced gives

$$a = \sqrt{\frac{15p^2}{16P^2n - 8p^2} + \sqrt{\frac{15p^2}{16P^2n - 8p^2}}^2 + \frac{297p^2}{16P^2n - 8p^2}}. \text{ But if}$$

Dr. Stewart's mean force be put $= n$, we shall have, when reduced as

$$\text{above } a = \sqrt{\frac{45p^2}{16P^2n - 8p^2} + \sqrt{\frac{45p^2}{16P^2n - 8p^2}}^2 + \frac{729p^2}{16P^2n - 8p^2}}.$$

These two equations will give the values of a much different, let n be what it will, as is evident from inspection. The value of n as determined by our author is, .0028015. Dr. Stewart's value of n is only, .00279770, these differ by no more than .0000038, which is scarce the 737th part of the whole, and yet the difference in the sun's distance, occasioned by this extremely small variation of n , or the mean disturbing force, is no less than 406 times the moon's distance; which is even more than the sun's distance has generally been thought to be; for if .00279770 be substituted for n in the doctor's equation for the value of a , and p^2 be put $= 1$, $P^2 = 178.725$, a will come out $= 496$ nearly, which falls within the limits the doctor has assigned. But if the other value of n , viz. .0028015, be sub-

stituted in the same equation, a will come out go nearly, and in our opinion, the value of n , by introducing more terms into the equation $p\ 32$, by which it was determined, might have so varied, that the distance of the sun from the earth, as found by either of the equations abovementioned, would have exceeded all human credibility.

The remaining pages of this performance are filled with objections, much of the same nature with those already enumerated; but not having leisure, or perhaps, abilities, sufficient to examine with due propriety, this very difficult problem in physical astronomy, we shall therefore, conclude this article in the words of our author. 'That from what has been said, it is presumed it may be safely concluded, that the distance of the sun from the earth, will never be satisfactorily ascertained by the Theory of Gravity.

27. *The Ode on Dedicating a Building, and Erecting a Statue, to Le Stue, Cook to the Duke of Newcastle at Clermont; with notes, by Martinus Scriblerus, to which are prefixed, Testimonies to the Genius and Merits of Le Stue.* 4to. Pr. 1s. 6d. Nicoll.

This ode is intended to ridicule the Staffordshire jubilee, of which our last Number gave some account. Parodies like this owe their success in a great measure to the original, whether it is sublime or dull. Homer and Virgil have been travestied with some degree of humour. Every attorney's clerk attempts to burlesque *To be or not to be*, and the finest speeches in Shakespeare. Milton himself has not escaped the fiery trial which lord Shaftesbury has pronounced to be the test of truth.

The author has shewn great judgment in the subject he has chosen for his parody; yet we should perhaps have read it with a better relish had not the pleasure we received from it been checked with an apprehension that the reputation of the great Shakespeare may be wounded through the sides of another person.

28. *Arguments against the Doctrine of General Redemption Considered.* 12mo. Pr. 2s. Dilly.

The celebrated Dr. Whitby, in an excellent treatise on the true import of the words *election* and *reprobation*, the extent of Christ's redemption, &c. has confuted Calvinism even to a demonstration. Yet still there are people who embrace the notion of an absolute, unconditional decree, and imagine that it is asserted in the holy scriptures. The generality of these predestinarians are, indeed, hardly capable of being convinced by argument. But such as are in any degree open to con-

vision will meet with satisfaction in this tract. The author has clearly and fully vindicated the doctrine of a general redemption, and incontestibly proved, that all those passages which are usually alledged by Calvinistic writers, in defence of a particular election and reprobation, are totally misinterpreted.—We have some notion, though perhaps it may be only a groundless conjecture, that this piece is the production of Mr. Wesley.

29. *A Review of Abraham's Case, with Regard to the Offering up his Son Isaac, whom he loved.* By James Favell, D. D. 4to. Pr. 2s. Cadell.

As the conduct of Abraham, with respect to the oblation of Isaac, is frequently applauded in scripture, and proposed as an example of faith and obedience, but is, at the same time, represented by deistical writers, as a rash and inconsiderate action, Dr. Favell apprehends, that it may not be amiss to review the case of this eminent patriarch; and to see whether he stands clear of this imputation, or was actually guilty of that temerity and folly, which unbelievers have laid to his charge. This, he thinks, may be more particularly useful, 'as an author of distinction', in order to favour his own interpretation, has, by implication, asserted, that the sense, in which the historic truth of the relation of this fact has been hitherto understood, is attended with inexplicable difficulties, which have been long the stumbling-block of infidelity.*

In the prosecution of his design, our author endeavours to shew, that the moral character of God, in requiring Isaac to be offered for a burnt-offering, as well as that of his servant Abraham, in complying with his command, is not at all injured by such objections as either have been, or can be offered; that the foundation of religion in both these respects standeth sure; that the one had a right to give the command, the other was obliged to comply with it; that as this was an instance of the greatest trial and difficulty, so it was a proof of the strictest respect and reverence to God, and therefore was justly and publicly made the ground of God's extraordinary favours to him.

Dr. Favell supposes, that the whole transaction relative to Abraham's offering up his son might be only a prophetic vision. He produces some observations of Maimondes to corroborate his opinion: but what he has advanced upon this head does not seem to be satisfactory.

* Bishop Warburton, in Div. Leg. Vol. ii.

30. *A serious Address to Masters of Families, with Forms of Family-Prayer.* By Joseph Priestley, LL.D. F.R.S. 8vo. Pr. 9d. Johnson and Payne.

Dr. Priestley tells us, 'that there is a great want of books of practical religion, free from superstitious notions, and recommending no superstitious practices.'—We are so far from being advocates for superstition, that we could wish to see all appearances of it utterly excluded from the compositions of christian writers; yet we cannot allow, that superstitious notions are so generally inculcated in books of practical religion, as this writer seems to imagine. What indeed may be the case among the various societies of protestant dissenters we cannot pretend to determine. Here our author's observation may be literally true.

'Had we, says he, ever so many books of this kind, there would always be sufficient reason for publishing more. Old books will be neglected, and new ones, with no other recommendation but that of being new, will be bought and read.'—This remark may be very just, but, at the same time, it should be remembered, that, if these new books are not superior to the old, we are no gainers by the exchange.

The doctor's Address, representing the various duties of masters with respect to their families, contains some useful advice, and merits the attention of every one whom Providence has placed at the head of a family.

As to the prayers which our author has subjoined, they are plain and familiar, and as he observes, 'free from superstitious notions.' But we cannot say, that any one of them is written with that pathetical warmth, that accuracy and force of expression which seem to be essentially necessary in forms of devotion.

Of those which are designed for particular occasions this is the first:

'We thank thee, heavenly Father, for thy care over us the last night, that we were preserved from disagreeable accidents in the hours of sleep and silence, and that we are brought to see the light of another day in such comfortable circumstances. May we be in the fear of God all the day long, and may this fear be an essential restraint upon us that we commit no sin or folly.'

In this prayer there are some small improprieties. The dangers to which persons may possibly be exposed by sickness, thieves, tempests, water, fire, and other things of that nature, which are the principal objects of deprecation, are something
more

more than 'disagreeable accidents.' The word *silence* is a mere expletive; and we are afraid, that there are multitudes of the poorer sort of people, for which this little tract is chiefly intended, who cannot heartily and sincerely affirm, that they are in 'comfortable circumstances.'—'May we *be* in the fear of God all the day long,' is a mean expression; and the transition from the second person, to the third, in these words, 'the fear of God,' is certainly improper in a short address to the Deity.

To those, however, who know nothing of the purity and energy of language, and are incapable of being affected by the most animated forms of prayer, this little tract may be acceptable and useful; and to these we recommend it.

31. *Considerations on Differences of Opinions among Christians; with a Letter to the rev. Mr. Venn, in Answer to his free and full Examination of the Address to Protestant Dissenters, on the Subject of the Lord's Supper.* By Joseph Priestley, LL.D. F. R. S. 8vo. Pr. 1s. 6d. Johnson and Payne.

The author's view in these considerations is to expose the gross misrepresentations and unworthy cavilling, which controversial writers in general are apt to make use of, in order to cast an odium on those, who differ from them in some speculative points. His observations on this occasion bear the marks of benevolence, candour, and moderation, and a knowledge of the human heart.

'Let those, says he, who maintain that the mere holding of any opinions (without regard to the motives and state of mind through which men may have been led to form them) will necessarily exclude them from the favour of God, be particularly careful, with respect to the premises from which they draw so alarming a conclusion. Of all the tenets that can be the subject of debate, this has the most dreadful practical consequences. This belief lays such hold of the mind, and is apt to excite such a horror of the reprobated opinions, as, in the frail state of humanity, is with difficulty brought to be consistent with any esteem or love of the persons who hold them; and, from the affinity of our passions, is, in too many minds, capable of degenerating into absolute hatred, rancour, and the diabolical spirit of persecution. Such persons are apt to be so transported with zeal, that they will even do evil that good may come, and destroy the bodies of some, to promote, as they fancy, the good of the souls of others. Indeed, no other opinions than such as these can, with the least plausibility, be alledged in favour of persecution; and we find, in fact, that those have ever been the most violent persecutors, who have thought salvation

and the favour of God appropriated to themselves. Where, therefore, such an opinion as this has unhappily been formed, we must guard ourselves against the effects of it, as we would against those of absolute insanity in the persons we conversed with; and should use every method we can think of to bring them from so fatal a turn of thinking, to a sober state of mind.

On the contrary, if we can be so happy as to believe, that there are no errors, but what men may be so circumstanced, as to be innocently betrayed into; that any mistake of the head is very consistent with rectitude of heart; and that all differences in modes of worship may be only the different methods by which different men (who are equally the offspring of God) are endeavouring to honour and obey their common parent, our differences of opinion would have no tendency to lessen our mutual love and esteem. In this state of mind, most of our differences would be in a fair way of being terminated; and all that could remain would do no more than furnish an easy and agreeable exercise for the christian virtues of candour and moderation. Different parties in religion would then only afford room for a generous and friendly emulation, which of them should most advance the cause of truth, and recommend their several professions, by the most benevolent and exemplary conduct. Every man would speak or write with more or less warmth, in proportion to the apprehended importance of his subject; but this could never be so great, as to afford the least colour or pretence for the violence of those, who imagine that they are opposing damnable heresies; and could hardly ever betray them into any indecency or intemperance of language. Their anger would be most in danger of getting the better of their meekness and their pity, when they were attacked with the pride and fury that is peculiar to those who fancy themselves to be the only favourites of heaven, and all the rest of the world to be reprobate from God and goodness.

Those persons who think that their salvation depends upon holding their present opinions, must necessarily entertain the greatest dread of free enquiry. They must think it to be a hazarding of their eternal welfare to listen to any arguments, or read any books that favour of heresy. It must appear to them in the same light as listening to any other temptation, whereby they should be in danger of being seduced to their everlasting destruction. And this temper of mind cannot but be a foundation for the most deplorable bigotry, obstinacy, and ignorance. Whereas those persons who have not that idea of the importance of their present sentiments, preserve a state of mind proper for the discussion of them. If they be wrong, as their minds are under no strong bias, they are within the reach

reach of conviction, and thus are in the way to grow wiser and better as long as they live.

Much has been said concerning the practical tendency of particular opinions in religion. Our author makes some general observations on this topic, which he illustrates by the following representations of the Deity, according to what are generally called the *rational* and the *orthodox* systems:

‘ According to all systems, God, our creator, preserver, and moral governor, is to be represented as the object of our reverence, our love, and our confidence; and this end seems to be completely effected by the rational christian, when he considers the Divine Being as having produced all creatures, with a view to make them happy, in a manner suited to their respective natures; bearing a most intense, and absolutely impartial affection to all his offspring; providing for their regard to virtue (the only security of their happiness) by equal laws, guarded with awful sanctions; inflexibly punishing all wilful obstinate transgressors, but freely pardoning all offences that are sincerely repented of, and receiving into his love and mercy all who use their best endeavours to discharge the duty incumbent upon them; when we consider him as most minutely attentive to all the works of his hands, invisibly conducting all events with a view to the greatest happiness of all that love and obey him; secretly affording them all necessary assistance, in proportion to their real occasions, and abundantly and everlastingly rewarding, in a future life, their patient continuance in well-doing, during their abode in this state of trial and probation. How is it possible, made as we are, not to revere, love, and confide in such a Being as this?

‘ On the other hand, those who assume to themselves the distinguishing title of orthodox, consider the Supreme Being as creating all things *for his own glory*, and by no means for the general happiness of all his creatures; as imputing to all mankind the transgression of their first parent, and dooming every man, woman, and infant to everlasting and unutterable misery, for an offence to which they were no way accessory, of which it is impossible they should be, in any sense of the word, guilty; and for which it were absurd in them even to affect repentance. In this situation of things, when all mankind were incapable of doing any thing, in thought, word, or deed, but what tended to aggravate their condemnation, they suppose the universal parent arbitrarily to select out of the whole number a few, whom he designs for eternal happiness, leaving, that is, in fact, decreeing, all the rest to everlasting and unspeakable misery. According to them, also, even the elect cannot be saved, till the utmost effects of the divine wrath have been suffered

ferred for them by an innocent person. The grace that saves them is irresistible, and irrevocable, so that they can never lose the divine favour.

‘ If it be possible to revere, love, or confide in such a being as this, I must own that I know nothing of the human heart, or its affections. Sure I am, that a man of this character, and who should act in this manner, would be the object of dread and abhorrence, to all who should be so unhappy as to be dependent upon him. What advantage favourable to virtue can be made of the imitation of such a Being as this? Must an earthly parent be encouraged to love one of his children, and to hate another of them, independent of a regard to their moral conduct; and must he never forgive an offence in any of them, till a full satisfaction, or atonement, have been made to him for it.

‘ It is the great boast of those who stile themselves orthodox, and particularly of Mr. Venn, that their sentiments have a great advantage in inculcating humility. But when, without that peculiar system, we consider ourselves as *the two-ness of God*; that all our powers, of body and of mind, are derived from him; that he is *the giver of every good and of every perfect gift*, and that without him we can do and enjoy nothing, how can we conceive ourselves to be in a state of greater dependence, or obligation? that is, what greater reason or foundation can there possibly be for the exercise of humility? If I believe that I have a power to do the duty that God requires of me; yet, as I also believe that that power is his gift, I must still say, *what have I that I have not received, and how then can I glory, as if I had not received it*. If the Divine Being have given me a natural power to move my arm, is not the obligation the same, as if he should, by a supernatural power, move it himself whenever I have occasion for it?

‘ If, conscious of many imperfections, and many failures in the discharge of my known duty, I have recourse to the divine mercy and clemency, is not my gratitude and humility as great, when I conceive that I am indebted for the pardon of my sins to the free, unmerited goodness of God; as it could be, if I thought the pardon I received was purchased, by a full satisfaction made to his offended justice? If the sense of gratitude and obligation, in this case, arise from my idea of the freeness of the gift, I think it must be greater upon the former supposition than upon the latter.

‘ A sense of our obligation to our Lord Jesus Christ, also, as a person commissioned by God to redeem, that is, to deliver, save, or rescue us from a state of sin and misery; to give laws to mankind, to be Lord of all, and judge of the quick

quick and dead, is as efficacious to attach us to him (as far as our regards to him are consistent with our primary regards to God his father; who, out of his own love to mankind, sent him on this great and gracious errand) and to enforce obedience to his laws; as any sense of obligation that can arise from any particular hypothesis whatever.'

The letter to Mr. Venn, is written with as little acrimony, as can be expected in controversial writings. The author has evidently the superiority in point of argument.

32. *Discourses on the Truth of Revealed Religion and other Important Subjects.* By Hugh Knox, Minister of the Gospel in the Island of Saba in the West-Indies. In Two Vols. 8vo. Pr. 6s. Cadell.

In the first volume of these discourses the author has thrown together the principal arguments, which have been usually advanced in favour of Christianity; and has attempted to answer the chief objections, which the deists have offered against a written revelation.

In the second volume he has shewn—the utility and importance of a gospel ministry—the occasions, ends, and advantages of public and private worship—the obligation which lies upon parents and masters of families to infuse into their children and domestics a proper knowledge and sense of religion—the plan of the divine procedure on the great day of universal audit—the reasons why the light of divine truth is offensive to the wicked, and pleasing to the righteous—the nature, offices, and motives of Christian charity—and the folly and danger of drunkenness.

These discourses are not distinguished by any degree of originality, accuracy, or elegance of stile; but are plain and useful sermons; calculated to give the common class of readers a general view of the evidences of Christianity, and enforce some of its most important duties.

33. *A Sermon Preached at the Visitation held at Wakefield, by the Worshipful Edmund Pyle, LL.D. On Tuesday, the 25th Day of July, 1769.* By James Scott, B. D. Fellow of Trinity-College, Cambridge. 4to. Pr. 6d. Richardson and Urquhart.

Mr. Scott makes these words of our Saviour—*Render to Caesar the things that are Caesar's*—the subject of his discourse. From thence he takes occasion to speak of our political disputes in the following terms: 'Who are they that have been the chief promoters of our late disturbances and riots? Who are they that, under the name and banner of liberty, blow the trumpet
of

of sedition, and sound an alarm through the whole kingdom? Are they not men of the most turbulent and levelling principles; enemies alike to our happy constitution in church and state; who living without Christ, and without God in the world, would live too without laws, and without government; who think it the perfection of freedom to do every thing, that seems good in their own eyes, and the very emphasis of slavery to be subject to any rules, though common to every member of the society, and made by the legislative power erected in it; who fright the people with villainous apprehensions, the spectres of their own discontented and factious minds, and with unparalleled audacity insult the throne with fictions and falsehoods? These are the men, who set themselves up for strenuous asserters of the liberty of the subject; ungodly men who despise dominion, and speak evil of dignities; who under a pretence of redressing grievances endeavour to confound all order and distinction, and to introduce anarchy, tumult, and every evil work.'

Speaking of his Majesty he says, 'It is certain, that a milder and gentler prince never sat upon the throne, nor ever one who had more at heart the prosperity and happiness of his subjects—What then, says he, would these sons of sedition have more?'

All the world acknowledges the justice of the maxim in the text, and every reasonable man will agree with our author in applauding the virtues of the British Cæsar. But our popular complaints at present are of another nature, and arise from other causes. And therefore Mr. Scott's application of the text is absurd; and his discourse, abounding with *general* invectives, of the same kind with those which we have cited above, will only be looked upon as an injudicious declamation.

34. *Ecclesiastical Merchandise shewn to be unlawful, and exceedingly injurious to the Church of Christ; with a brief Remark on the prevailing Sin of Bribery: In a Sermon preached at the Archdeacon's Visitation in Sudbury, Suffolk, May 25, 1769. Published at the Request of the Archdeacon and some of the Clergy. By Henry Crossman, M. A. Rector of Little Cornard, Suffolk. 4to. Pr. 1s. Oliver.*

Mr. Crossman considers the origin of ecclesiastical endowments, benefices, and advowsons, with the nature and intent of patronage; and in a plain, earnest, and pathetical manner, represents the unlawfulness and pernicious consequences attending the general practice of selling and buying, or holding livings in trust. His text is extremely suitable to his purpose: *Make not my Father's house an house of merchandise.* John ii. 16.

Having

Having shewn, that the patrons of livings have no *right* to encroach on the established endowments of the church, he goes on in this manner: ' If these possessors of lands, at any time, seize on the revenues of the church; if they sell them as their own private property, or require a valuable consideration for the tithes, on the nomination of every minister, they turn pyrates in effect, abuse their sacred trust, and become guilty of notorious injustice and oppression. What? Shall a guardian make a prey of the portion and inheritance of the fatherless and the widow? Is a trustee to enrich himself out of any pious or charitable donation? Was a door-keeper, or other officer in the house of the Lord, to sell any of the utensils or ornament belonging to it, would he not be apprehended and punished for the sin of sacrilege? Yet the crime committed, as the injury done, is but inconsiderable, in comparison of theirs, who make sale of the *lands and endowments* appertaining to these holy places. *They* are guilty of the grievous sin of sacrilege; sacrilege in an high degree, by taking away, or exacting a price, for that, which has been dedicated for ages to the service of God, and the support of the altar. This, as the scriptures inform us, is *robbing of God*. *Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings, saith the Lord.* Mal. iii. 8. Ye have made a gain of hallowed things; ye have rejected, and deprived my faithful priests of their portion; ye have bartered it away to those, who would *serve your Gods, and worship the golden image that ye have set up.*—

' Patronage is a confidence reposed by God and our forefathers in the heirs of, or successors to such an estate or manor, as often as need shall require, to make choice of, and present to the bishop, fit and able men, to serve in that place or parish, in the administration of God's word and sacraments; men, who by the purity of their doctrine and the innocency of their lives, are most likely to promote the glory of their Maker and Redeemer, and to set forward the salvation of the souls committed to their charge. This is all the power and privilege with which any patron was originally invested: and an important trust it is, to look out for worthy ministers, duly qualified, to discharge the most weighty office man can be called unto; namely, " To be messengers, watchmen, and stewards of the Lord; to teach and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children, who are in the midst of this naughty world, that they may be saved for ever through Christ." *Office of ordination of priests.*

But

‘ But, O ye patrons and patronesses, who make a market of your benefices, how have you executed the high trust reposed in you? Have you shown a due regard to the charge laid upon you by Almighty God, and your pious predecessors? Have you shown a dutiful respect to the laws of your country, and the welfare of that church, of which you profess to be members? You call yourselves *Christians*, but ask your consciences, if you have not miserably tarnished that amiable character? Does it admit of one moment’s doubt, whether you love the world more than Christ? Whether you are the servants of God, or the servants of Mammon? Can you either in public, or in your private closets presume to mock your heavenly Father with this address, “Thy kingdom come,” when, instead of adding to and enlarging, you have set your hands to the weakening and subverting the very foundations of Christ’s church?”

On the subject of holding livings in trust, he makes the following observations.

‘ To be the dupe of a church-factor, to be content with its endowments, till a son is able to receive them, or a daughter of years sufficient to gain a clerical husband; to wait, by consent, the opportunity of some senior fellow in a college; and to give up the living when another of equal or greater value can be added to it: to be bound to pay an annuity to a widow or whole household; to be instituted and dubbed rector, while a lay-patron, unqualified for holy orders, retains, by virtue of a private bargain, the whole revenues, save only a small stipend. O how can men of a liberal education; men who profess the religion of Jesus Christ; men who have attained to the dignity of the Christian priesthood, debase themselves after this manner, and truckle to such abominations!

‘ They, moreover, expose themselves to very great temptations; secretly to wish for the death or miscarriage of the person for whom they hold preferment; or to refuse resignation, notwithstanding their solemn covenants and obligations. Sad dilemma this! Either to starve or act the part of a knave: to turn out of house and possessions with a wife and family, or undergo the censures of the law, and the miseries of a prison.

‘ Dreadful, on many accounts, are the effects of this spiritual traffic: the number of candidates for holy orders decreases annually, and will decrease more and more. The expence of purchasing preferment, added to that in the university (so much heightened of late years) is a burden too great for a moderate fortune to bear. And the students that are, too often grow careless of their morals, and remiss in their application to letters, knowing that their success in the world depends

not upon their learning, or merit, or good behaviour, but that a living is bought, or held in commendam for them. Good ministers, faithful labourers, are discouraged and faint: they sow where they never reap: they plant vineyards, but eat not of the fruit thereof: they feed the flock of Christ, but eat not of the milk of the flock. Unexperienced, if not irreligious, and immoral young men succeed to the rule and revenues of the church, who had need have somebody to watch over themselves; and who by the levity and incongruity of their dress, seem as if they were ashamed of the function they had undertaken; choosing rather to appear like gentlemen or merchants, than in the grave habit, and with the distinguishing tokens of clergymen. Add to all this; that usually, among them who have bought preferment, the principal concern is to make the most of their purchase, and waving all other considerations, to turn it as much as possible to their temporal advantage; so that in almost every church obtained by purchase, even those which are endowed with a yearly income of some hundreds, divine service is performed only once in a day, and on the other part of the holy sabbath, the people are left to do *their own ways and find their own pleasure*: They wander about as *sheep that have no shepherd*: some take refuge in a conventicle, others in a tabernacle, and others flee to houses of public resort: and some, perhaps for want of seasonable reproof, and instruction in righteousness, go in the broad way that leadeth to destruction.*

These are honest and salutary remonstrances, which though expressed in plain and homely language, deserve the serious consideration of every layman, who has a living in his gift, and every clergyman who has or hopes to have one in his possession.

35. *Many made Righteous by the Obedience of One. Two Sermons, on Rom. v. 19. Preached at Biddiford, Devon, in the Year 1743. By the late Rev. James Hervey, A. M. Rector of Weston-Favell. With a Preface, by Augustus Toplady, A. B. Vicar of Broad Hembury, Devon. 18vo. Pr. 6d. Gurney.*

The doctrine of *imputed righteousness*, the subject of these discourses, was a topic particularly pleasing to the late Mr. Hervey. He wrote eleven letters to Mr. Wesley in vindication of this opinion*. The idea perpetually transported the good man beyond the limits of *reason*, and threw him into a delightful reverie. The public is here presented with two of his spiritual dreams.

* See Vol. xix. p. 113.

36. *A Sermon by the Rev. Mr. George Whitefield, being his last Farewell to his Friends, preached at the Tabernacle in Moorfields, at seven in the Morning, August 30, 1769, immediately before his Departure for Georgia. 8vo. Pr. 6d. Bladon.*

This discourse is said to have been taken in short-hand verbatim, as it was delivered from the pulpit. We have, indeed, no reason to question its authenticity. It is a rhapsody on Joh. x. 27, 28. *My sheep, hear my voice, &c.* in what the author calls 'the true market-language;' in the genuine stile and manner of Mr. Whitefield.—Take a specimen.

'In our morning-service, we say, *We have erred and strayed from thy ways like lost sheep.*

'Turn a horse out and he will go back again, and a dog will find his way home; but when a poor sheep wanders, he knows not his way, baaing here, bleating there, as much as to say, dear stranger shew me my home again.

'Thus Christ's sheep are as apt to wander, without the great shepherd keeps them at home. They leap over this hedge, and that ditch, and often return home shorn: but at the same time sheep are the most useful creatures. They manure the land which feeds them—they clothe our bodies with their wool, and there is not a single part of the sheep but what is useful.—Oh, my brethren! God grant you and I may in this respect, answer the character of sheep.'

'Dr. Marryat, who was not ashamed to preach in the *true market-language*, I heard him once say at Pinners-hall (and God grant that pulpit may never want such a preacher to fill it!) *Don't you know God has got a great dog to fetch his sheep back when they wander?* So when God's people wander he sends the Devil after them, and suffers him to bark at them: but instead of barking them further off, he only barks them back again to Christ's fold.'

Among other very *moving* expressions, at the conclusion of his sermon, he has the following, which undoubtedly was recchoed through the tabernacle, by a general groan.

'May the Lord help you to pray for me, and help me to pray for you! And if I am drowned, if I can, while I am drowning, I will say, *Lord! take care of my dear London sheep.*'